FOUR HUNDRED YEARS OF CHILDRENS SERVICE AND SUNDAY SCHOOLS IN SWITZERLAND

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Four Hundred Years of Children's Services

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Sunday Schools in Switzerland

Prepared in the name of the Local Committee for the World's Seventh Sunday School Convention by Arnold Rüegg

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PREFACE.

Our country with its snow-clad peaks and smiling valleys, sombre forests and glittering lakes is so rich in exquisite scenery that no stranger can get to know its manifold beauties thoroughly without a guide, whether the latter be a man thoroughly at home in every part of it, or an absolutely reliable handbook. Much the same may be said of our institutions in the different districts. The stranger expects to find uniformity and is surprised to find the greatest diversity. The different races to which we belong, the different languages spoken by us, our varied historical development in different parts of the country, our national character, all these factors have been active in bringing about this result. Therefore, if our guests would learn something of our spiritual and intellectual life, they will need a guide for that also. This is particularly the case when dealing with anything so peculiar to the country as our Children's Service and in a less degree with the Sunday School. We should like to enable our guests to form a correct picture of our peculiar characteristics and

circumstances, so that they may afterwards be able to judge them fairly.

This little book is the expression of that wish. But since such an attempt as I have here made, comprizing as it does the whole historical development of the Children's Service, including the Sunday School down to the present day, has not been undertaken before, the author hopes he may have also rendered a service to the Evangelical Church of his native country, including the Free Church Communities.

In the supplements an attempt is made to illustrate by characteristic quotations or documentary evidence what could only be briefly mentioned in the text.

The task was not altogether easy and the author is well aware of its defects. He desires to thank all those who have helped him, some very liberally, with advice and information.

For the English translation I am indebted to Miss Overton who kindly undertook to do the work for me.

Birmensdorf nr Zürich,
June 11th, 1913.

Pastor ARNOLD RÜEGG,
Privat-docent at the University of Zürich.

1.

Beginnings prior to the Reformation.

The Children's Service here in Switzerland is a true child of the Reformation and was cultivated and developed by it with especial zeal and success. But we should be guilty of a great injustice were we to assert that the mediaeval Church simply neglected the Young. Many and varied proofs of this are at our disposal; we need only mention the Illustrated Catechism of the XV century which Johannes Geffken has made accessible to our generation. To be sure these illustrations of the Ten Commandments, the Belief and the Lord's Prayer were not intended exclusively for children, but for home and family use. But it would have been strange indeed if it had not been the children who took eager possession of this treasury of pictures, rough and coarse and insufficient though those primitive products of the arts of printing and making woodcuts (xylography) were.

And where the children crowded round a picture-book, they would surely call Father or Mother or Teacher to explain the pictures and so quite naturally it came to a sort of Children's Service round the family table. Nor must we forget the lavish display of stories from Holy Writ depicted on windows and walls, ceilings and gables of the old churches, the very quaintness of the representations prompting a torrent of questions to the childish mind. Here we have the germ of the Children's Service in Church.

But irrespective of such purely informal and spontaneous Children's Services, the institutions of the Mediaeval Church provided effectually that the children should have,

if not a special service, at least religious instruction in the principal truths of Christianity and be prepared for taking part in the services for adults.

Like the Early Church the Mediaeval Church held fast to the idea that it was the right and duty of the parents to impart to their children religious instruction, and only when she was convinced that she was making too great a demand on the Christian people, so recently redeemed from heathen error, did she institute sponsors.

These sponsors were to be a guarantee that the parents should fulfil their duty to their children by providing them with Christian Teaching, otherwise the sponsors had to take this duty upon themselves. Consequently in the English language they are very appropriately called god-father and god-mother – the father and mother appointed by God. There is no question that in many cases much was achieved by this institution, and where it attained little, probably no more was possible when we consider the conditions of Education and Civilization of that day.

We see that actual Children's Services in our modern sense of the word were unknown in the middle Ages, but the Church never denied that she had responsibilities towards the young. On the contrary she has not lacked men who standing themselves on the highest pinnacle of learning, condescended to come down amongst the children of the poor to be their guide and counsellor. No less a man than Jean Charlier Gerson, the celebrated Chancellor of the Sorbonne in Paris, stated frankly that he knew of no fairer task than to fulfil the Lord's Command: Suffer little children to come unto me! He took no notice of the reproaches showered upon him as a result of his conduct, but dedicated the evening of his life to the poor children of Lyons, and died buoyed up by their prayers.

But there is another side to the picture, for it cannot be denied that in many countries and districts a barbarous coarseness and lack of civilization prevailed which

shut out all chance of any religious influence being brought to bear on the training of the young. Of this state of things no less a man than the great Reformer Martin Luther gives striking testimony. The most moving passages relating to this topic, are to be found in the preface to his Enchiridion. One could only thank God, he lamented, that the parents, especially the dear mothers, had remained the principal clergy and bishops by means of whom the articles of faith and the habit of prayer were preserved for the people; otherwise they would have become extinct by reason of the priests and preachers. In any case it was a blot on the Church's escutcheon that it was rather the sectarians, particularly the Waldensians and the Bohemian Brethren (between whom was close connection) who equipped their children with a full and complete knowledge of Christian truth and the way of salvation, and thus enabled them to give at any time a clear and definite account of everything appertaining to their Faith. This assurance and clear knowledge of Scripture Truth, partly imprinted in their memories by means of catechisms, often excited the amazement of the priests and official representatives of the Church, and it was just with these catechisms that those few quiet men, derided and persecuted as heretics, paved the way for our Reformers to the first steps towards a Children's Service.

2.

Beginnings of the Children's Service in the Reformed Churches in general.

Not in vain had the leaders of the Reformation like Luther and its precursors like Jean Gerson cried aloud to the world at large to take compassion for Christ's sake on the poor children. With tremendous energy and surprising unanimity of purpose the reformers of practically every Protestant country concentrated their attention on the aim, ways and means of providing thorough Christian instruction for the children. It did not occur to any one anywhere to infringe upon the sacred duty of the parents, themselves to impart the necessary religious teaching to their children. That remained as before. What was new, was the control that now began to be exercised, as to whether the parents had fulfilled this duty or not.

The Mediaeval Church exercised a species of control by means of the confessional, when she put parents, sponsors and children on their trial, to gather whether a sufficient knowledge of Christian Truth and the means of Salvation had really been brought home to the children. Now Confession was done away with for parents, sponsors and children alike, and the Reformation replaced it by

THE CHILDREN'S SERVICE.

Certainly the Children's Service of that day was very different from what the same term implies now. It was simply an examination at which, before the assembled congregation, the children were put to the test, as to whether they possessed or not the necessary knowledge of the truths of Salvation. It was natural therefore that

praise or blame was dealt out not to the children, but to the parents who were present. For the responsibility was their's; not the children's, or the examining clergy's.

But how could one expect that fathers and mothers who had themselves grown up in ignorance, should be capable of giving their children adequate instruction? It was absolutely necessary to come to the relief of the responsible parents in their ignorance and incapacity. They must be told, both what to teach their children, and what means to employ. This brought home to the Reformers the urgent need of drawing up, primarily for the parents, but also for the children, some form of catechism, that is: a book which defines clearly and concisely for purposes of verbal instruction a Children's Version of Scripture Truth. Luther himself in his Smaller Catechism solved in a masterly manner the problem of giving the German people a purely popular book. Calvin, in Geneva, set himself the same task and performed it with his own characteristic talent, in his own characteristic way. The Heidelberg Theologians, Olevianus and Ursinus, gave to all Protestant countries, speaking the German tongue, the Heidelberg Catechism which is renowned to the present day. When the Book of Common Prayer was compiled in England for the Episcopal Church, care was taken to insert a catechism for the instruction of the children. And when the celebrated Synod of Westminster assembled in 1648, it considered it it's duty to elaborate for the Puritan World that choice catechism beginning with the question: „What is the chief end of Man?" Answer: To glorify God and to enjoy Him forever!

It is both touching and inspiring to see how Sunday after Sunday the Protestant people took part with sincere enthusiasm and evident pleasure in these primitive Children's Services. The fact that they consisted merely of an examination in the catechism did not detract from their popularity. It was evidently esteemed a privilege to hear „the mouths of babes and sucklings" witnessing to the

truths, so recently clearly recognized. It makes but little difference whether we look in upon one of these Children's Services in Geneva or Wittenberg, London or Zürich. Everywhere old and young alike exhibit a wonderful eagerness. But it is also easy to understand that this zeal cooled rapidly, as the enthusiasm for Reform became luke-warm, with the result that in many places these first Children's Services ceased utterly. Also it must be confessed that in many Protestant countries they have never been a generally recognized ecclesiastical institution. This explains why Richard Baxter has nothing to say about a special Children's Service in his celebrated book "The Reformed Pastor," in which he enlarges most conscientiously on every other ministerial function. The children were simply taken to the services for adults. Their religious instruction was left to the parents, but, in addition to this, before their first Communion, the parish clergyman supplemented this home tuition by a final preparation and examination. Having refreshed our memories with these historical references, it is easy to understand that, particularly in those countries where the reformed Children's Service had not been able to take root at all, or had lost ground, the birth of the Sunday School was hailed with rapture. On the other hand we must not blame those Protestant Churches which have recognized the children's right to a special service ever since the days of the Reformation, for not welcoming the Sunday School with equal enthusiasm, or even looking askance at the new phenomenon, until they realized how adequately it met new needs. For a long while Scotland held back in this respect quite as much as Germany and Switzerland.

But let us return to the time of the Reformation and, with the help of an eye-witness whose account of it has come down to us, be present in spirit at a Children's Service of that stirring time.

Under the Reformer of Poland and East Friesland a congregation of aliens collected in London, all of whose

members were heroes of the Protestant Faith who had left home and court and country in order to adhere unhindered, though in a foreign land, to the tenets of their evangelical belief. King Edward VI placed a church in the centre of the city, called the Church of Jesus, at the disposal of his foreign confederates in the Faith. If we attend an afternoon service in the year 1553, we shall have an opportunity of sharing the Children's Service also, for Johannes a Lasco was able to furnish excellent reasons for joining it on to the ordinary service for adults.

On the platform leading to the pulpit in the roomy church long benches are placed, on which sit all the boys and girls from five years upwards. In front are the tiny ones who can only recite the Apostles' Creed, the Lord's Prayer and the ten Commandments. Behind them are the older ones who have already learnt at home and in school to say Lasco's smaller catechism by heart. In the nave of the church the children's parents and teachers are assembled in great numbers. The preacher opens the service with a short address to the children, then proceeds to catechise them. The smallest children only have to repeat what they have learnt by heart, but the older ones must answer questions addressed to them, relating to different points in the catechism.

As we mentioned before, praise and blame are dealt out not to the children, but to the parents and teachers, according to whether they have been diligent or negligent in their solemn task of giving the young a religious training. Continued neglect of this duty may even in extreme cases be punished by resorting to the discipline of the Church. At the close of the examination the preacher pronounces the following beautiful prayer:

> "We thank Thee, almighty, most merciful Father, through Jesus Christ, Thy Son, that Thou art pleased to reveal the secrets of our salvation to these children of our Church at their tender age, and to shew them the truth of Thy Son's witness that Thou wouldest

reveal unto babes what Thou hast hidden from the wise and prudent. We humbly beseech Thee to so govern us by Thy Holy Spirit and especially these our children whose infant lips have just testified to the benefit obtained to us by Thy Son, that the kingdom of Thy Son may be extended amongst us day by day."

Finally the congregation sings a psalm, and is dismissed with the Blessing. At this London service the quite little children were only collected twice a year for public catechising. But those above ten or twelve years assembled every Sunday in their appointed places, where after an address to the children Lasco's greater catechism was explained to them and they were examined in it.

Here too therefore the Children's Service has not laid aside its examining character; but it is distinguished from others by being definitely inserted in the order of services for the congregation and by the division of the children into different grades of maturity. Many arrangements therefore that we would gladly vaunt as modern achievements, we find were familiar to our Church since her foundation.

3.

Development of the Children's Service in Zürich till 1600.

Zürich was not only the first Swiss town to introduce the Reformation, but also the first to turn it's attention to the re-construction of the Children's Service. What was done in Zürich under the guidance of Zwingli, his friends and followers, was soon eagerly imitated by the other Protestant cantons. We feel justified therefore in paying particular attention to the development of events in Zürich and in regarding what took place here as typical for the rest of Protestant Switzerland. Also in Zürich there is the great advantage that an exceptionally rich source of material relative to its history at that time, is at our disposal. Naturally whenever some characteristic local feature elsewhere differs from the type Zürich offers, we shall seek to incorporate it in the complete picture.

We will begin our story with the description of a picture, reproduced in a Zürich calendar for the year 1508, and of which only a single specimen exists, namely in the Zürich Municipal Library. The wood-cut shows us five figures; a venerable teacher of serious countenance sits, stick in hand, in a large chair, resembling a pulpit. On a bench in front of him sit two pupils who are evidently engaged either in committing something to memory or in reciting, for one holds a roll of parchment, the other a book. And now we come to the principal figures who advance from the door towards the pedagogue. One of these evidently represents the child Jesus, for a halo, pierced by the Cross, surrounds the chubby face, and a little hand is held out in loving greeting to the teacher. Behind the

GERMAN SCHOOL.

Zürich calendar for the year 1508.

Child stands His mother, a nimbus round her head, her right hand directs the Child towards the teacher, her left holds a book. I cannot think that the explanation and intention of the picture, given in the calendar, in any way do justice to its deeper meaning. For some rhymster merely made use of it to impress upon parents their duty of sending their children to school from their 6th till their 12th year, since this would enable them to earn their own living. He performs his task in a didactic tone and in sixteen somewhat halting German verses, ending with the lines:

May this teach if it can,
And honour God and man!

Obviously such barefaced prose comes nowhere near the deep inner meaning of the picture, and utterly fails to explain it. For us it says to the teacher: "Receive these pupils in the name of Jesus Christ, and teach and guide them, as if the meek maiden Mary had brought Jesus Himself, the Son of God, to be taught of thee." And the teacher is to be encouraged by the words: "Whosoever receiveth one of these little ones in my name, receiveth me." We may take it for granted that this picture from the calendar for 1508 said to the heart of many a teacher and parent in school and home: "Suffer little children to come unto me". On the eve of the Reformation this picture was a good omen of all the attention and love and care which were to be lavished upon the children from the very beginning in the renewed Zürich Church.

When Zwingli began his work of Reformation in Zürich, the religious instruction was imparted on the very broadest foundation: The pulpit was the professorial chair or master's desk, the church the well-filled school-room, the whole population the scholars thirsting for information. The leading thought which Zwingli ever had before his mind's eye in his weekly sermons with explanations of the Gospels, was the training of the whole people for the universal priesthood. This instructing of the people was always brought to a fitting close by the so-called "Pro-

phecy" which, in place of the ancient "horae", was intended to help the teachers of the people to penetrate the deeper mysteries of Scripture.

No wonder that, in face of this great task concerning the people as a whole, the peculiar needs of the young remained in the background; particularly as the Swiss Reformer shared the general view that father and mother were the teachers designed by God for the children, if not in elementary knowledge, at least in questions of belief. But very soon, and even before Luther had set to work to draw up his "Smaller Catechism", the Zürich Reformers gave parents and children a very effectual help in their religious instruction. In 1525 Christopher Froschower printed the Zürich chart of the Catechism which has now become famous and of which unfortunately only a single copy is still extant. Above the two Tables of the Law, containing the Ten Commandments in accordance with mediaeval ordinance, is a wonderful head which, at the first glance, might well be taken for a picture of God the Father in the manner of Albrecht Dürer; but the hands belonging to the figure and the garment, visible between the tablets, force us to consider it an unusually beautiful conception of Moses, differing greatly from the ordinary stereotype representation. The transition from the Decalogue to the new covenant with the Apostles' Creed, is formed by texts from the New Testament, declaring that Love is the fulfilment of the Law. Next to them comes the Lord's Prayer, but without the doxology with which we are so familiar. Finally the Ave Maria which at this time was also included in the catechism, is followed by the Apostles' Creed.

If we hazard a guess who might be the originator of this mural decoration for home and school-room, some dialectic turns of speech and terms give rise to the supposition, that the chart is of Swiss origin, we can even definitely localise it to Eastern Switzerland; possibly it should be ascribed to Zwingli himself. The idea it embodies was at that time doubtless quite new and original; namely

that father and mother, boys and girls, teachers and pupils should have ever before their eyes, what it is most necessary to know. This chart of the catechism was a splendid introduction to the praiseworthy decisions in regard to catechising arrived at later on by the Church in Zürich.

After the banner of the Reformation had slipped from Zwingli's hand and had been grasped by the wise and prudent Bullinger, still at the height of his youthful vigour, he was able to give the Zürich Church as early as 1532 an ordinance for preachers, in which provision was made for special services for the rising generation. Here we read among other things:

Since it is ordained for the furtherance of Christian growth, and that the young may be the better instructed in the divine Will and Commandments that the parents should take their children and admonish their servants to attend the afternoon sermon for children, we desire that this should ever be held, and that if any neglect it, he should do penance and be punished. The country clergy shall hold a service consisting of common prayer and sermon, every Sunday afternoon at 3 o'clock for the servants and other folk who cannot attend the morning sermon on account of their work, but especially for the young who above all must be won for God, and trained to piety and discipline. Therefore it is ordained that this service consist mainly of simple religious instruction regarding our Faith, its articles, what to pray for and how to pray.

Furthermore it shall be explained which are God's commandments and what they contain and imply, so that there may be no nefarious persons who are not instructed in the Faith and in prayer, and how they are to pray, and therefore go ignorantly to the Lord's Table; but that every man may be informed and know how he is to act both now and in the future.

It was left to the clergy to decide for themselves what was the most suitable time for these Children's Services, and where there were affiliated churches, monthly instruction in the catechism was the minimum demand.

It will be readily unterstood that such of the clergy as had not been able to take a course in practical theology, including pedagogy and catechising, often found themselves in a difficulty, how to adapt their material to the needs of their young hearers. The Zürich Church did not then possess what Luther had already given to the churches of Germany: a popularly conceived catechism. For obvious reasons Zürich abstained from using the quaint Primer, the result of the German Reformer's genius. Zürich had to go its own way to work. So it came about that in 1533 the Zürich Synod entrusted Leo Jud, called Master Leu, with the task of "giving a form", that is drawing up a catechism before the next assembly. The right man had been found for the work which he was able to submit to the Synod in 1534 and which was received with unanimous satisfaction. It became the groundwork for the clergymen's sermons on the catechism which were the prescribed form for the Children's and Servants' Services. But they advanced still further. It is very possible that Luther's Smaller Catechism gained the attention of our preachers, as being an excellent book for the people, and incited them to imitate it. A book was required which could easily be committed to memory by the children and by the whole people. Leo Jud sought to meet this requirement also, by publishing in 1538 his smaller catechism. No less a man than the then leader of the Zürich Church, Henry Bullinger, wrote the preface to the little book. In it he is very out-spoken in reminding the magistrates, as well as the parents, of their duty to bring up the young in the fear of God. In this little catechism the idea again is, not only that the children should learn from it, but that the parents might know how to teach their children. The plan of the book coincides with that of the Zürich Chart of the Catechism, already described, and that of Luther's catechisms. The first article deals with the Will of God, the second with grace, the third with the prayer of God's believing children; finally in the fourth, the Sa-

craments are explained. It is worthy of notice in this book that the "disciple" asks questions and the "teacher" answers. The catechism begins thus: "Since thou wert ordained by God, by my parents and by the ordinary magistrates to be my teacher, I pray thee to inform and instruct me, a young and ignorant child, in the divine dealings." There is no denying that its form gives this catechism a touchingly naïf trait, and the delight of those for whom this popular little book was primarily intended, must have been great, when Vadian, the wellknown burgomaster of St. Gall and friend of the Reformation, wrote to Leo Juda on March 14th 1538: "Your recently published catechism is being read and re-read by all pious people with such delight, zeal and applause that I cannot recall any other German book that has come out here, being received more favourably."

When, four years later, Leo Juda had to bring out a fresh issue of his smaller catechism, he changed the relation between teacher and pupil, by ascribing the rôle of questioner to the former. This alteration did not only serve to bring the book into conformity with the other catechisms, it also paved the way for that reconstruction of the Children's Service which practically converted the latter into an examination. It is also worthy of notice that it was in this second edition that this catechism reached the height of its popularity, being introduced into other cantons such as Berne, Schaffhausen, St. Gall, Thurgau and the Grisons. It is distinguished also by a striking supplement, namely the "questions for very young children"; it even contains prayers for children. In this little book the Church of that time (immediately after the Reformation) has indisputably a beautiful memorial to its realization of the value of the catechising method in dealing with the requirements of the young.

The Children's Services for which Leo Juda wrote his little text-book, soon gained an enormous popularity among the reformed people. We can easily understand this, when we remember with what sacrifices of life and property, by

what self-denial and devotion the joy of possessing a firm and definite faith had been bought; when we recall also how sharp was the dividing line between the former ignorance in religious matters and the present certainty and clear vision which enabled even infant lips to praise God and His ways. "It was something new and strange", writes Leo Juda's son, "and therefore man and wife, young and old hastened all to the same sermon, to hear their own or other folks' children answering questions. Many hundreds of people came to this sermon, so that the Church was so crammed full of people that many could not get in." We must not let the word "sermon" lead us astray: catechetical services are meant, by which we are to understand a transition–stage between the original sermons on the catechism and the Sunday catechisings which succeeded them. It rejoices the heart to read how the whole congregation took part in this Children's Service, and recalls the far-reaching care which the Early Church, in her best days, bestowed upon her catechumens.

It soon became desirable to replace these Sunday catechisings by three or four public examinations of the children which always had to be announced beforehand, in order that "many might understand and hear, how the children had increased in knowledge". These public examinations seem to have been so useful that after the year 1544 they were held every four weeks and were also recommended to the rural clergy for imitation. But in the country the enthusiasm for this innovation was not great; it was considered merely a desire for "some new thing" on the part of the preachers, and the people became impatient. Thereupon, in accordance with the spirit of the age, the Synod demanded compulsion, the magistrates acceded in 1557 to their request by fining the parents five pence (about 1 franc of current money), if they failed to send not only the little children, but also the older ones, to the catechising.

Nevertheless, even in the urban districts, they do not always seem to have been able to reach all the children.

Leo Jud.

Consequently a species of itinerary instruction for the children was arranged by dividing the out-lying suburbs into four so-called "watches", in one of which a Children's Service would be held for five or six weeks, after which it took place in another part of the parish. These services were held in private houses instead of in the church. But this experiment also did not work satisfactorily for any length of time. In 1636 the magistrates ordered that the catechising should take place in church at 11 a. m. all over the town, a regulation which has been adhered to for the main part till the present day.

In spite of the opposition in the beginning, the rural districts were the first to settle down to an uniform order of service. To be sure, when the Synod assembled in 1598 it complained that much fault was still to be found with the catechising. "Some ministers do not take enough trouble with the instruction, others are not simple in their questions or kindly enough in manner towards young and old, unfairness occurs in the questioning" etc. etc. Hereupon the magistrates issued a mandate, entitled: Clear, simple, Christian guidance in the Will and Grace of God, not only for the young, but also for the parents that they may know how to instruct their children in God's Commandments, the Belief and in Prayer. We may conclude from the title of this mandate that the parents were again expected to attend these catechisings. It was hoped that they would take the public instruction for an example, and thus be in a position to fulfil satisfactorily their parental duty of giving their children a religious training. The immediate object of the mandate was the introduction of compulsory religious instruction for the children: Every year and all over the country from Carnival till the autumn session of the Synod the Catechising shall be held without intermission, using as a foundation Leo Jud's Smaller Catechism which, divided into suitable paragraphs, shall be thoroughly explained twice a year: these services shall not continue longer than three quarters of an hour, and shall consist

mainly of questions and answers, and the instruction shall be given with all kindness and consideration. The minister shall also keep a list of the catechumens that none may be forgotten. With negligent and good-for-nothing parents and employers who will not send their children and servants to the services, must be dealt with ever increasing severity, and the obstinate ones seriously punished!" The season during which these Children's Services were to be held, is worthy of notice: they were suspended from the autumn session of the Synod till Carnival, in accordance with a mandate of the year 1599 even till Easter, "because the poorly-clad folk would not come in the cold season."

4.

The Children's Service in Zürich and the old Zürich Catechism by Marx Bäumler.

In the preceding paragraphs we have seen how closely interwoven in Zürich were the histories of the Children's Service and of the Catechism. The Catechism was the only material provided for the former, and remained so almost down to the present day, when our clergy were given a free hand. This fact explains why we are forced to include in our historical sketch something which we should otherwise be glad to pass over in silence—the book of the Catechism. It was the successful introduction of the Heidelberg Catechism in other reformed countries that occasioned in Zürich also an alteration in the Catechism which had been in use up to this time, and this brought a change in the Children's Service itself in its train. Marx Bäumler was the principal reviser of Jud's Catechism. In 1609 this new book was officially introduced by the magistrates, later on the original 131 questions were reduced to 110, and in 1639 Archdeacon Suter gave the book the finishing touches. He analysed each question, dividing it into subordinated questions, provided each answer with corroborative evidence or proof, and divided the whole catechism into 48 paragraphs, one for every Sunday. For each Sunday also a suitable hymn, with the tune, was added, so that our Children's Service had a sort of pericopal system, almost more complete than the Lutheran Church possessed for its services for adults. Wirz writes in 1793: "By means of this evidence-book the paragraph for the Sunday in question is still explained to the older children by asking them questions, the younger ones recite the proofs quoted, and the preacher concludes the catechising by a short parenesis, or practical application, of the lesson.

That there must be no slackening of the steady work amongst the young, was specially felt by the leader of the Zürich Church during the time of the Thirty Years War, Antistes Breitinger. A far-seeing man, he drew attention to the extraordinary fervour Cardinal Charles Borromeo had kindled in the Roman Catholic Church by the founding of Sunday Schools, and ardently advocated steady, careful work amongst the young by means of special Children's Services. He emphasized his point of view in a speech before the Synod in 1626. He considered that the "after-sermons" or Children's Services should rank before the principal sermons in importance. Surely not many of the upper clergy anywhere have required as he did that a written report should be given him every three years not only of the spiritual condition of the grown-up members of the Church, but also of the children. He wanted to know the age of each child, "how much of the catechism it knew, what psalms it could sing and what other religious knowledge it possessed." And this from the whole jurisdiction of the canton Zürich, very different in its dimensions then from now!

A whole number of magisterial mandates and regulations for preachers deal with the Children's Service. In 1715 a recapitulation of the catechisis, to last a quarter of an hour, was ordered. In 1744 Antistes Wirz gives utterance to a very comprehensible complaint about undue burdening of the children's memories. Above all regular attendance at these services is inculcated and insisted upon. One is particularly struck by the age-limit up to which attendance at the catechising was compulsory, being raised to twenty years, so that young married people were sometimes included. A synodal decree of 1696, the period when the magisterial regulations were most rigorous, even demanded, not only that the married and unmarried people should be admonished to attend the catechising, but that in cases where the warning had no effect, the culprits should be privately catechised in their own houses, or

any time when they happened accidentally to attend the Children's Service, they should be suddenly called up and examined in the face of the whole congregation. As a final means of discipline for enforcing attendance, the minister could have resort to the bailiff and his punitive power. Catechisation, undertaken in this spirit, could have nothing about it that was suitable to a Children's Service, but the name. Praiseworthy though it was that the patriarchal government of that time should feel itself so responsible for the spiritual welfare of the people and strive to raise their standard, the objectionable side of their endeavours is obvious, and judging by the constantly recurring admonishments which were deemed necessary, its regulations did not gain in popularity. Let us just imagine the state of things: young fathers and mothers were to allow themselves to be treated like ignorant school-boys in the presence of the whole congregation and of children of eight or nine years. What could be the result but stubbornness and repugnance? Nevertheless this condition of affairs lasted on into the first half of the 19th century.

But in case we are inclined to put the catechetic wisdom and skill of the fathers of our Church in too unfavourable a light, an ecclesiastical edict of the 18th century can correct our error. It expresses itself about the internal arrangement of the Children's Service as follows: "The Children's Services or Catechisings are to be held steadily throughout the year and not left out on any Sunday, or the eve of any Festival or on Ascension Day, so that the whole catechism may be explained every year in all the principal churches, taking the paragraphs as they are arranged in the book of evidence, in accordance with the mandate issued on this subject. And to this branch of their work the ministers and deacons (who should have the welfare of the dear children particularly at heart, as being the purest members of their congregation and those dearest to God) shall give all possible diligence, zeal, faithfulness, modesty and kindliness;

also they shall specially pray God the Lord for grace and skill that their work on these tender plants may be perfected." And how they are to set to work, is told us in the following passage: "After the service has been opened with a hymn and prayer, the pastor shall go down amongst the people, and the children shall listen attentively whilst he explains things to them like a father and tries to gain their affection and make the lesson easy for them. He shall divide the answers in the Catechism into suitable portions, throw a clear light on each portion by means of short questions and answers, bring it thoroughly home to each one for his better edification by moral, refutation, warning, admonishment or words of comfort, and at all times be as short as practicable. It were also of great value that each class or division of catechumens have a preliminary examination at a suitable hour, as the children will then answer in public less timidly and with greater enjoyment."

I do not hesitate to recognize in these utterances Spener's point of view and influence. It is scarcely too much to say that in them is mirrored the ideal catechist and the picture is the more valuable that it belongs to a time when catechetical text-books were lacking. The description of the manner in which to deal with a subject, we may still take to heart to-day.

Altogether we may state with pride that our Zürich Church distinguished itself before others by its catechetic zeal. In proof of this we may mention that the schoolmaster John Rudolf Ziegler followed in the foot-steps of John Baptist Ott in 1735 by publishing a book, entitled: "Instructive Exercises in the Catechism." No less a man than the famous pastor of St. Peter's, John Caspar Lavater, urged upon the Synod in 1785 the necessity of improving the singing at the Children's Services. His suggestion was only acted upon after his death, when in 1810 the verses of the celebrated Zürich poet Salomon Wolf were included in the Catechism.

It was not merely for the pleasure of using foreign-sounding terms that our Church nominated young theologians as catechists and entrusted them with the Children's Services in Leimbach, Fluntern, Oberstrass etc. We own a beautiful and worthy memorial of this catechetic zeal in the two books of Children's Services by Salomon Vögelin, catechist at the Orphanage Chapel. The first of these appeared in 1816, entitled: "Practical Explanation of the Zürich Catechism for young Preachers and Catechists, with special reference to the needs of our own day." The author does not share the opinion of many of his colleagues of the necessity of discarding the old Zürich Catechism, he "thought it superior to any of the others under discussion." "Our efforts must rather be directed, by means of the liberty granted us, to breathing new life and spirit into the old forms by pointing out, developing and making fruitful the truly religious and biblical ideas which are numerous in our Catechism. In short we must strive for an ever new and attractive treatment of the book, suiting it to the needs of our times."

Vögelin's book contains our dogmas, popularly expressed, to serve both as a guide for the catechist on Sunday and for instruction and edification in the homes. The continuation of the book, published in 1825: "The questions of the Zürich Catechism, explained in so-called applications or final talks, by Bible stories" has on its title-page a striking motto from a synodal speech: "Let us try to explain and enliven the dry portions of the Catechism by Bible stories, thus fixing them better in the memory." The noble, uplifting language in which he carries out this advice, is worthy of the motto, and we easily recognize by his tone and attitude of mind the pupil of Antistes Hess. The author wants weeded out of the catechism what properly belongs in the school. On the other hand he requires emphatically that the services should be of such a nature as to be edifying to adults also, and he tells us from his own experience of great success in this direction.

5.

The defects of the Children's Service in the Church of the Reformation, and the attempts to remedy them. Pestalozzi.

Let us remember of what the Children's Services consisted at the time of the Reformation: they were principally an examination of the children's knowledge in regard to salvation. To ascertain this, catechisms had soon been drafted, and in consequence the services became simply examinations in the catechism. But why were they not different? Why not, for example, an examination in Bible History or in selected portions of Holy Scripture? The answer is very simple: There was no Bible History and the people did not possess Bibles. I do not think however that it was so bad here in Zürich, or in any of the reformed part of Switzerland, as it appears to have been in Würtemberg, since the school-authorities there complain in 1729 that in the villages, especially where there was only a chapel-of-ease: "Many of the children have never seen a Bible all their lives, and do not know what it is." In Zürich a wise magistracy provided in a really touching manner for all the people having beautiful Bibles. The issue of a new edition of the Bible was a state-affair. In Berne too it was considered the duty of the government not to let copies of the Word of God become scarce in the land and it ordered the distribution of the Piscator Bibles.

The main reason, in all probability, why the Children's Services where devoted so exclusively to teaching the catechism, was the universal conviction of the necessity for pure and right doctrine. To consider the catechism, duly

supported by proofs drawn from Scripture, the main-stay of right belief, was the very way to exalt it to the rank of a lay Bible.

The old paths which as far back as the early Fathers of the Church Augustine trod and found practicable, had been forgotten: he demonstrated in a magnificent catechetical pamphlet that God does not only speak and draw men to Himself by words, but also by facts and events, and that this historical material should serve as the foundation-stone on which to build, when teaching the catechumens. Also the catechism which was ever at hand and which the force of tradition had rendered unassailable, seemed the natural material to work with, rather than the Bible which was seldom at hand. As a matter of fact excellent results could be obtained by means of the Catechism, in the hands of an able catechist. But able catechists have at no time been sown broad-cast over the country, of a science of catechising there was no idea and so the inevitable result is easily fore-seen: now that the first glow of reformatory enthusiasm and the joy in giving voice to the assurance of salvation, so recently realized afresh, had faded, these exercises in the catechism must have been terribly cut-and-dried and have often degenerated to mere mechanical repetition of rules and formularies. Hence the complaint heard pretty universally all over Switzerland as well as Germany during the second half of the 17th century, about the parrot-like repetition and manipulation of the catechism. Closely connected with this is another complaint, namely of the undue and one-sided cultivation of the memory at the expense of the understanding and the heart.

In Germany it was the well-known founder of Pietism Philip James Spener who did his utmost to obviate these evils. "To bring the head into the heart" was evidently his aim, commented one of his hearers, when he was catechising in church and Spener thought these words expressed exactly what he was striving after. Naturally he

over-looked the fact that in a child, without any interference on our part, head and heart are apt to be one and the same. But he was certainly right in his efforts to put an end to the much-abused and fruitless taxing of the memory and appealing instead to its heart and mind. His method and that of his disciples had serious failings and dangers, but their insistence upon practical application of what was taught and upon acquainting the children with Scripture was a real step forward. But above all the disinterested zeal with which he devoted himself to Services for Children was an example to all, and explains the extent of his beneficent influence. That the latter reached as far as Zürich we may gather from the excellent advice, quoted above, that Antistes Wirz gave to the clergy of his diocese.

We can easily understand that in the age of a rigid orthodoxy the Children's Service hardened into a very dry and stiff performance which offered but little food for the childish souls, and the fact that attendance at it was enforced by the police, did not improve matters. Then Orthodoxy made way for the period which had Illumination, Rationalism inscribed on its banner. Was it able to infuse warmth and life into the institution, so valuable in itself, of a separate service for children? We shall not be surprised at receiving an answer in the negative. But in one respect it rendered Christian teaching an undeniable service. It was Rationalism that gave birth to the new "Socratic" method which at least produced an improvement in the manner of teaching. Children were no longer to be taught without thinking, merely by burdening their memories. And where did this Socraticism first see the light? Here in Zürich, among a circle of pastors to whose round of duties it belonged to hold a special Children's Service every Sunday. The "Zürich Questions", published for the first time in 1772, were actually written by Pastor Irminger at Henggart in connection with and as a preparation for the Zürich Catechism. It was impossible to

abolish the old orthodoxy of the Catechism, but it appeared feasible to dilute it with a sort of natural theology. The discourses in question begin with a dialogue about the five senses, go on to human needs and our physical powers, ascend to the powers of the mind and end with the famous trilogy: God, Virtue and Immortality.

It is difficult to imagine how the pastors of that day were able to weld together this new material and the old doctrinal matter. But in some fashion they contrived to manage it. And now let us turn our attention to the new "Socratic" method. The questions must "surreptitiously elicit from the children's own minds what has to be instilled into them." This method which, spreading from Zürich, quickly attained credit and fame, was called "Socratising", because, as is well-known, Socrates declared it was his business to serve as midwife to the youths who collected round him, by helping them to a clear idea of what they knew or did not know. It was now vaunted as a great attainment that this method was being applied, without further consideration, to the instruction of the young in Christianity! The receptive nature of a child's mind was quite forgotten; forgotten also the nature of Revelation, and miracles were thought to have been performed by cut-and-dried operations of the reason, devoid of all heart or warmth. Not undeservedly did this brand-new educational method bring down upon itself the mockery that: "As often as God was to be spoken of, it required you to begin speaking of butter and flour." And Matthew Claudius hit the right nail on the head, when he said in a satire that "religion used to be a sublime gift, was bread from heaven and supported by it men went to their graves: it was and came from God. But now one knows not whence or how it comes: it might be sucked out of the fingers."

The children were to learn to argue, to become philosophers, before they opened their hearts to divine things, they who perhaps were long accustomed to talk with God

in their prayers and had experienced His help in their daily life.

Spener's Pietism and the Socraticism that emanated from Zűrich were both however a wholesome reaction from the rigid orthodoxy which threatened to smother that precious blossom of the Reformation, the Children's Service. Both harboured a danger, a one-sidedness, which rendered the promised progress that was so necessary, illusory: the absolute engrossment of the heart was at the expense of the intellect, that of the intellect at the expense of the heart and soul. But the man who was to come to the rescue, was close at hand. He was no ecclesiastic. Neither was he a school-master: a lay man in both these professions, to him had been granted to penetrate further than any other into the inner sanctuary of the child-mind. We are speaking of Henry Pestalozzi.

That he, as well as the founders of the "Socratic" method, was a native of Zűrich, is a fact of which we may well be proud. Not by the way of scientific theory—that was never his strong point—but by intuition it became clear to him, the true genius, of what enormous mistakes the Socratic method had been guilty. "Socratising" is impossible for children – – –. Even the hawk and the eagle cannot steal eggs out of the birds' nests before they have been laid." With holy zeal he inveighs against senseless repetition, and against the painful extraction of what has been still more painfully instilled, and he declares that "only when this caricature of knowledge has been killed and buried will it be possible to engender truth and life in our generation once more, by means of real teaching and clear, simple language." In one of his earliest writings, called: "The Evening Hours of a Hermit," he expresses himself, in striking contrast to the Socratics and the "Zűrich Questions," thus: "Humanity's closest relation is that to God. Belief in God is the source of all blessing and Nature's road to the true cultivation of the Human Race." Pestalozzi even took seriously the old philosophical dictum: "He who

will learn, must believe." From him, the disciple of Rousseau, the theologians have had to learn anew what sacred child-nature really is, and that gift of God, the mind of a child. God must not take the last place, but the first, in the children's lessons. Instead of many words we only want to hear a few, but those few carefully chosen. "Gradually consciousness begins to assert itself in the child, it has dim perceptions and presentiments: I need my mother no longer. The latter reads the germinating thought in its eyes, she presses her darling closer than ever to her heart and tells him in a voice that he has never heard before: Child, it is God whom you will need when you need me no longer, God who will take you in His arms when mine can no longer protect you, who will give you joy and happiness when this is no longer in my power; then an inexpressible Something begins to quicken and throb in the child's bosom, a Something of a holy nature, an inclination to belief that raises the child above himself; he rejoices to hear the name of God, as soon as his mother utters it; the child who now believes in the eye of God as he believes in his mother's eye, now does right for God's sake, as he did before for his mother's sake." – On another occasion in his "Speech to my House" in 1818 he says: "It is good for a child to hear his mother speak as early and as often of Jesus Christ, His perfect life and sublime death, as of the life and death of her own father. It is well that he often see pictures of Jesus, they should be shown him often, as often as the picture of his own father, and by this means love for Jesus will be awakened." Finally let me recall the words written in 1820: "An accurate knowledge of Bible History, particularly of the life, Passion and death of Jesus Christ and then the study of the most sublime passages in the Bible, all in a child-like and confiding spirit, is in my opinion the beginning and the essence of what is requisite in religious instruction. And then above all to see with fatherly care that the children actually realize the value of believing prayer."

Pestalozzi himself was not able to put his ideas about religious instruction into theoretical shape: proving a thing scientifically was never his strong point. But it is obvious that, apart from his occasionally very vigorous polemics against the Socratic method, his two leading ideas about the receptive nature of children and the fundamental importance of teaching by object-lessons, were fruitful of the most satisfactory results, when applied to the religious instruction of children. All true disciples of Pestalozzi were quick to recognize in Bible History the most fertile sources of object-lessons to illustrate the knowledge they wished to impart. The new regulations for the Children's Service and religious instruction soon show that the seed scattered broad-cast by Pestalozzi, had fallen on fruitful ground.

6.

Further Development of the Children's Service in Zűrich during the XIX. Century.

Although we have already called attention to the fact that the Church of the Reformation, no less than the Early and the Mediaeval Church, held the parents responsible for the religious instruction of their children, we did not then take into consideration one fact that, later on, became of great importance. The Reformation also called into being the National School, and, this being the case, it is easy to understand that the off-spring of the Church, the School, showed its dependence from the Church very clearly. Considering their relation, the School was bound to put the requirements of the Church in the fore-ground. The responsibility which previously the parents had borne practically alone, could now to a great extent be shifted on to the shoulders of the School. So we see the School occupied with what according to former ideas should have been the work of the parents, namely teaching the catechism, texts and psalms; also later on Bible History, after Hűbner in 1740 had succeeded in drawing attention to its educational value for the rising generation. In order that this task might be fulfilled, it was necessary that the children should learn to read; writing and arithmetic only took a secondary place. Under this new order of things it was easy for the Children's Service in Church to remain what it had been in the beginning, an examination in the catechism.

This is not the place in which to dilate upon the failings of the Swiss National Schools up to the end of the XVIII century; without question they were many and great. In 1713 a reform of the whole educational system was

inaugurated, but it barely touched the National School and although between 1770 and 1778 this reform was taken more seriously in hand and there was an extension of the length of compulsory attendance, and a better division into classes, "still the general state of the National Schools till the Revolution and, even after it, was a lamentable one; at the end of the century things were not much better than at the beginning."

The beneficent consequences of Pestalozzi's influence were only to be felt in the XIX century.

The change he wrought showed itself primarily in a considerable reduction of the religious instruction. The School could no longer be called a Church School. But religious teaching was not altogether abolished from the School in consequence, and in Zürich particularly the clergy were mainly expected to undertake it. There is no doubt that this relieving the School from the duty of imparting religious instruction, furnished the Church with a powerful impulse to apply herself more assiduously than before to this task. There were other beneficent influences at work as well, particularly Pietism which had succeeded in gaining a footing for Confirmation with its vow, sealed by a hand-clasp, to form the crown and close of the whole course of religious teaching. Up to this time it had only been customary in this country for the clergy to examine the young people who wished to take the Sacrament for the first time, either at home or in the church, to ascertain whether they could say the Ten Commandments, the Belief and the Lord's Prayer, and had some notion of the doctrine of the Sacrament. The introduction of Confirmation with its obligations and exactions made a protracted course of instruction that should precede the registering of the vow, more and more necessary. Up to this time the minister had often only had to do with the adolescent boys and girls at the Children's Service; now the two years of preparation with from 1 to 4 or 5 hours of instruction a week give him ample opportunity of penetrating

with his 15 and 16 year old pupils far into the depths of Scripture and its storehouse of Christian truth, and of making them acquainted, at least according to the measure of their psychological maturity, with the ethical problems of practical life, thus enabling him to put the finishing touches to his course of instruction and give it definite shape and form.

But even this is not all. In our Zürich schools, in contra-distinction to most other Protestant cantons, the religious teaching in the National schools (two hours a week for children over 12 years of age) has also been placed in the hands of the clergyman, so that during four supremely important years of adolescence the boys and girls are under his guidance and control. Words cannot express how fruitful a field is here ready to the Sower's hand, or how manifold are his opportunities for exercising an enduring influence over the rising generation. The School curriculum and the Church regulations regarding the instruction both help an earnest man, filled with the spirit of the Gospel and with a warm heart for children, to accomplish something complete and satisfying in the school. He has an apparatus at his disposal which could hardly be bettered in its way, for conducting the waters of life freely into the young souls.

It does not enter into our present task to show how the arrangement of religious instruction in force to-day in School and Church came about and finally assumed definite form. Its beginnings go back to the opening years of last century. But we must not omit to show how this extension of the religious instruction influenced the further development and form of our Children's Service. Without question the latter benefitted greatly by it. In 1803 it was mentioned for the first time in the Regulations for Preachers that on Festivals the lesson on the catechism might be replaced by one on the history of the Feast in question, as recorded in the New Testament. In general the clergyman was now allowed to make Bible Stories and selected

portions of Scripture the subjects of his addresses to the children, but the catechism was still expected to keep the first place. A decision of the Synod in 1823 went further still, leaving the choice to the clergyman whether he would explain the catechism or selected passages of Scripture to the children. The latter was specially recommended on Festivals.

It is clear that a Church which had passed through the periods of Rationalism and Supernaturalism without being able to vanquish either, could not put the old Zürich Catechism to any further use, but only felt fettered by it, and longed to free itself as soon as might be. But a book, written expressly for the People and which with good reason had been held in high honour for over 200 years, could not be abolished from one day to the next. Not till 1839 were the endeavours to replace the old Catechism by a new one successful. In that year Dean Finsler in Wangen laid a book before the Synod in which this plan was carried out. God, man, redemption through Jesus Christ, sanctification and finally the blessed state of the believing Christian are severally treated of in this new book in correct dogmatic succession. It was accepted by the Synod and sanctioned by the Greater Council. The country parishes which were given freedom of action in the matter, did not hasten to replace the old Catechism. But the catechism was no longer to reign supreme in the Children's Service. The new Catechism which contained some fundamental dogmas and ethics popularly expressed, without retaining the back-bone of the old primer: Decalogue, Creed, Lord's Prayer and the doctrine of the Sacraments, never gained the popularity enjoyed by Marx Bäumler's old one. The clergy who were no longer under strict rule, inclined more and more to subjective treatment of their work amongst the children. Very soon the practice of only using the Catechism occasionally, became general, and today we must own that whilst it has never been officially abolished, the book has become practically obsolete.

It remains for us to indicate the final stages through which our Children's Service passed, up to the present day. In 1864 the Synod decided upon a course of Children's Services, to be repeated every three years. The first year was to be devoted to studying portions of the Bible relating to the life of Christ and the beginnings of the Christian Church, the second year to the catechism and the third year to Christian ethics, derived from selected passages of the Bible. A list of suitable portions of Scripture formed a welcome waymark for the pastor. Soon the conclusion seems to have been reached that the catechism still took up too much time and the resolution was passed in 1868 that it should only be the subject-matter of the Children's Service one year in four; whilst for the rest of the time the minister had a perfectly free choice of subjects. This rule not giving entire satisfaction, a fresh regulation was issued for the Children's Service in 1879, according to which the clergy can use at their own discretion a selection of passages of Scripture arranged to cover a course of four years:

The first year deals with scenes from the Old Testament,
the second with the life and doctrine of Christ,
the third with the birth and growth of the Christian Church,
and in the fourth year the doctrines of Christian Belief and Christian ethics are to be the subjects, instead of the catechism.

This order of the Children's Services for the canton of Zürich has done excellent duty, on the whole. The latest regulation regarding the Services, dating from Nov. 27th 1912, approved the preceding one substantially, only modifying it in the sense of giving yet more scope for subjective treatment on the part of the minister and also taking into consideration certain trends of thought in the parishes. It also deserves gratitude for requiring that the ground-work of the old Catechism, namely the Decalogue

and the Lord's Prayer should be carefully and minutely studied at the Children's Service. The lessons for the fourth year with their free choice of subjects are intended to help the children to a clear perception of Belief and ethics, expressed in clear and popular form. Certainly we have no cause to complain of extreme rigour or lack of freedom; for the decision of the Synod only says that the series of subjects for the Children's Service which we have lately quoted, are "recommended to the clergy, to be used at their own discretion".

* * *

Having arrived at the end of our historical sketch, we must glance at the history and development of the Children's Service, or Sunday School if it take the other's place, in other Protestant countries. Here we are bound to state that in many places their growth has not been nearly so steady or happy as in this country. What led in England to the establishment of Sunday Schools? The fact that in the towns, and in many rural districts also, the people had not justified the confidence which the Church of their fore-fathers had reposed in her members. The religious instruction of the children had been seriously neglected by their parents. The Children's Services had fallen off in those churches where the Reformation had introduced them, and in many places they had never been begun. When we take this into account, the work of Robert Raikes and Thomas Stock appears most admirable, and we are the last to try and belittle their merit. But we may now hope to have made it plain to our readers that the Sunday School, as it has developed in England and America, could never have the same importance for us that it enjoys over there. We cannot look upon Robert Raikes in the light of an apostle, as which he has sometimes been regarded in England. We have been able to show that the Children's Service or Sunday School was introduced amongst us at the same time as the Refor-

mation, and has continued ever since. We admit at the same time however that the fervent enthusiasm with which it was initiated, cooled after the first few decades. The catechism, in the character of a Bible for the people, could not compete for long with Holy Scripture itself and its wealth of material. And at what a low ebb was all pedagogic and catechetic science! There the way was open for the most disastrous blunders. But ever and again there were healthy reactions and the well-heads of religious refreshment and revival were never entirely silted up. The system of religious instruction for our children, carried on for centuries only by means of the Children's Service, has been carefully constructed and developed, and we may now say without boasting that we possess an active organ in excellent working condition, by means of which we can provide our young people with systematic religious teaching till they approach maturity, i. e. till the close of their 16th year.

How much better off we are in this respect than those who only depend upon the Sunday School to bring their children into contact with Christian Truth. Will our brethren from England and America understand now why we did not at first join them in their endeavours for the Sunday School with all the enthusiasm and ready understanding they felt entitled to expect from us?

Considering how matters stood, it is natural that here it took some time before our communities and the representatives of the Church realized, what vast possibilities this new growth, the Sunday School, might open up here also, if encouraged to take root in our soil.

The Sunday School taught us, and this was quite an innovation, to enlist lay help for the instruction of our children. This was a great gain. And another was that it provided us with a service for the younger children who had been somewhat neglected and forgotten whilst the needs of the older ones were under consideration. These are sufficient reasons for feeling that we too owe a great debt of gratitude to the founders of the Sunday School.

7.

Development of the Children's Service in other parts of Switzerland.

To what an extent the views of the Zürich Reformer were shared by the other leading men of that great movement in the Church, the following quotation, one of many we might cite, proves. The words come from Calvin's lips and may be read in the 4th book of his Institutio, chapter 19:

"The young people require to be catechised, so that they may be able to give an account of their belief before the congregation. The best way of catechising would be that a guide-book, or primer, should be written for this purpose which would contain the sum of our belief and explain, in a manner the people can understand, its principal tenets, upon which the whole Christian Church must agree without controversy. A child of ten years old should offer to make confession of its belief before the congregation. Questioned about the main tenets, it should render account of each one separately; in the case of it not knowing something, or not understanding it sufficiently, it should be instructed on the point. In this manner it should, in the presence and hearing of the congregation, confess the one true and unpolluted Faith in which His faithful people worship God with one accord. If this practice were general among us, verily certain idle parents would be roused from their sloth, parents who neglect the instruction of their children as if it were no concern of theirs, and which then at least they could not disregard, without being put to open shame."

The Bernese Regulations, called "Synodus" of 1532 which have justly become famous, expressed themselves very similarly. The need that was given voice to, was speedily met. We must not be expected in these pages to trace each

of the various new catechisms that were written and, as time went on, frequently modified and altered. The same manifold variety which distinguishes our political and ecclesiastical institutions and which astonishes strangers, is manifest in this domain also. – It was not to be expected that Berne should accept what was approved at Zürich. And when the Pays de Vaud was annexed by Berne, the magistrates considered it desirable to immediately have the Berne Catechism translated into French in order to dislodge the truly Calvinistic Geneva Catechism which they held in great suspicion. Indeed, to be sure of reaching the intelligence of each and every Vaudois, the anxious and well-meaning magistrates even had the book translated into the patois, spoken in various districts of the Pays de Vaud.

Nevertheless Calvin's Catechism of which the first edition appeared in 1536 and the second in 1545, succeeded eventually in conquering all the Protestant parts of French Switzerland. It increases our admiration for this giant among men that in writing a book for children, he achieved creating a work for the whole people. And do not let us forget that the religious conceptions, and the religious and moral life of whole generations were shaped for centuries by these children's books, these catechisms.

Bâsle too received a quite original catechism from its own particular Reformer Oecolampadius, a true children's book, full of feeling and deep meaning which strikes a sort of middle course between Luther's primer and the book Leo Jud wrote for the Zürich people.

When in 1562 Dean Conrad Ulmer at Schaffhausen wished to edify his Church hy presenting it with a special catechism, a great church dispute was the out-come and it required no less a man than the great peacemaker Henry Bullinger of Zürich to go and pour oil on the troubled waters.

It was given to a catechism which originated outside Switzerland, to finally triumph over all those, written by Swiss Reformers, and to win for itself by far the greater

part of Protestant Switzerland. In 1563 the Heidelberg theologians Olevianus and Ursinus published their famous catechism and with rare unanimity it was hailed on all sides by clergy and people, so that there was nothing for the magistrates to do but to sanction it then and there. We cannot wonder at its victory, when people were able to say that in it were fused together to one harmonious whole Luther's intensity, Melanchthon's clarity, Zwingli's simplicity and Calvin's fire – when we consider too how pithy is the very first question (what is your only comfort in life and death?) and its answer. The Heidelberg Catechism bore away the victory in Berne, Bâsle, Schaffhausen and St. Gall.

Only Zürich held on manfully to its own primer, all the more after it had profited, in the shape Marx Bäumler gave it, by the catechetical skill of the Heidelberg theologians. For reasons easily understood, but of a political rather than a religious nature, Thurgau and the Valley of the Rhine followed in the wake of Zürich. The Grisons received a catechism written in all the din and confusion of war by Gabriel Schukan and which was really compiled from the Heidelberg and Zürich ones. And in 1620 the Dean of Illanz, Stephen Gabriel, gave his Romanic comrades in the Faith a book in their own tongue, from which they were to learn how to believe and live and pray aright.

A book to learn from therefore was not wanting anywhere. But what about the use of it, what about the explanations of the catechism by the clergy, and what about the Sunday Catechisings? On the whole it was everywhere much the same as in Zürich. Everywhere a special Children's Service took lasting root and has continued down to the present day, although in many places, particularly in remote mountain-valleys, the difficulties were very great on account of the long distances to church. It may have occurred sporadically that the Children's Service was neglected so that, as in Zürich and Berne, the magi-

strates felt called upon to intervene, or that the people were indifferent, or the pastor easy-going. But a Sunday Service for the Children has become such a matter of course, being a standing order of the Church, that it is carried on everywhere without exception, and no one would dream of letting it go. If once upon a time it encountered cold glances from the rural population of the canton Zürich, being looked upon as a "new invention", its abolition now would be felt as keenly as if it were prohibited to ring the church-bells.

What mistakes the clerical catechists were apt to make, we saw whilst following the development of the Children's Service in the Zürich Church. And how the new currents of thought engendered by the so-called Illumination and Rationalism could not endure for any length of time the inflexible rule of compulsory catechism, is also known to us. Recourse was taken to revised, but not really popular catechisms, to books of texts, to the permission to make use of Bible History and the New Testament. And there is no question that in this way the Children's Service was given what perhaps it had often lacked before: vivacity, picturesqueness, religious warmth and feeling.

If we have seen that originally the Children's Service in Zürich—just as till the present day the Sunday School in America and Australia – afforded the Church her only opportunity of putting the truths of Salvation before the rising generation, all that has since been greatly altered, especially in the course of last century: religious instruction in the school, intermediate classes for older children, and Confirmation classes were inaugurated, which supplemented the instruction in church and rounded it off to a complete whole. In some places the clergy were given more, in others fewer rights or duties, which ever we like to call them. And this extension of the religious instruction had the beneficial result that the weekly instruction on Sunday in the church was able to take more and more the shape of a definite service.

* * *

We need only add to this general sketch a few original and characteristic details in connection with some cantonal Churches.

In some cantons several different Children's Services are held for children of various ages, the younger children are given milk – Bible History, the older ones solid food – the catechism. In Bâsle campagne these services sometimes alternated on different Sundays, sometimes succeeded each other on the same day. A similar arrangement prevailed in Appenzell.

It is peculiar to Berne that, as well as the pastors, the schoolmasters appear as catechists who, particularly during the winter, have to hold the Children's Services in the out-lying hamlets. The reason for this is not far to seek: in the cold weather the children cannot be expected to walk a long distance and then, mostly poorly clad, to sit for an hour in a cold church. So they hit upon this way out of the difficulty, and the resoluteness with which the Church Government followed it, and for which elsewhere the necessary courage and freedom from prejudice were wanting, deserves to be noticed. Lay help in clerical work demanded by a Church in the Age of Orthodoxy! Of course these laymen lacked to a greater degree than the clergy of that time, the necessary mental out-fit for their office of catechist. It is only to be hoped that "reason and common-sense" may often have pointed out the way which the pedagogic science of a later day realized to be the right one. How the catechist went to work, Jeremiah Gotthelf has described from life with his incomparable sense of humour. It is he too who shows us how these clerical functions enhanced the dignity of the schoolmaster-class which was but little esteemed for its own sake, in the eyes of the people. The Protestant districts of the canton Fribourg followed the example of Berne.

From the canton Glarus we hear that the children's Service followed the acroamatic rather than the erotematic method: the questions of the Zürich Catechism were repeat-

ed by the children, but the minister did not examine the latter in them; he explained them in a monologue. Later, on besides hymns, the children recited Krummacher's Parables.

Earlier than elsewhere the people of the Pays de Vaud seem to have realized that not the catechism, but Bible History furnishes the most suitable material for the Children's Service. Their liberation in 1798 from the dominion of Berne helped to expel from their territory the primer in use in that canton, namely the Heidelberg Catechism. It was either replaced by the Neuchâtel Catechism, written by Osterwald, or more frequently by lessons from the Bible.

Neuchâtel instituted a special preparatory class, held immediately before the Children's Service, which consisted of an examination in the catechism and recitation of what had been learnt by heart, so that the Children's Service proper could be given up to a sermon on the catechism, adapted to the hearers' powers of comprehension. Similar arrangements are reported from other places, for instance from the town of Zürich, and that as early as the 16th century.

The canton of Geneva probably went furthest in altering and adapting the Children's Service to the needs of the day. And it is a pleasure to be able to state that the vantage-ground gained for the improvement of the children's religious welfare was placed in the most broad-minded and liberal spirit in the service of the Church. The extensive employment of the laity, including ladies, also the division into groups or classes was adopted here without any hesitation; a style of organisation which was doubtless the result of the English Sunday School work. For Geneva, more than other Swiss towns, was fortunate in receiving much sympathy and help in Christian work from high-minded persons belonging to the English nation. Finsler gives the following account of the newly-organised Children's Services in Geneva in his "Ecclesiastical Statistics of the Protestant Church in Switzerland" for the year 1854.

"The Sunday Services for Children of which formerly two were for the candidates for Confirmation and one for the younger children, are now organised as follows: For children under 12 years old services are held at 8 a. m. in the summer and at 10.30 a. m. in the winter in the Church of the Magdalene and in those at Fusterie and St. Gervais, in addition to these there is also one at Saconnex-dessous. To hold the first three of the afore mentioned services the Consistory elects three pastors, suggested by the "Compagnie" for a definite period. The services are attended by the children resident in the deaconries nearest these churches. The children are divided into groups, each of which is superintended by a lady or gentleman; before the beginning of the service proper, each teacher hears the children of his or her group say the lessons they have learnt by heart; then the pastor holds the actual service. This consists of an extempore prayer, singing, explanation of the subject for that day, if possible by asking the children questions, prayers from the Liturgy and the Blessing. The subjects for the lessons are taken from Bible History, both the Old and New Testament, arranged in a course to cover four years. For the Old Testament Montandon's Bible Stories are employed (formerly the Historical Catechism), the New Testament is used at first hand.

"For the Confirmation Candidates and the pupils in the upper classes of the Gymnasium and the Commercial School from all over the Town there is a Children's Service at 10 o'clock throughout the year at the Church of the Magdalene, held by the College Chaplain. At this service our Christian belief and Christian ethics are the subjects dealt with, either with the help of some catechism, recommended by the pastor and approved by the Consistory, or on some plan of his own. The order of service is as follows: The Confession, a hymn, an extempore prayer, explanation of the lesson, if feasible by asking questions, prayers from the Liturgy, a hymn, the Blessing. – Attendance at these Children's Services is however not compulsory and there

are consequently many parents who do not send their children.

"In the country districts also a Children's Service is held every Sunday sometimes immediately after the sermon, sometimes in the afternoon."

Finally we must mention a peculiarity which distinguishes our Swiss Children's Services in many places. In which language can we most easily appeal to the religious instinct of our children, and what words will most easily reach their hearts? The answer is: we must talk to them as they hear father and mother speak to them every day, that is in the local dialect. That is why to-day, especially in Berne and Bâsle, but also in other places, the Children's Service, with exception of the hymns and prayers, is held in the congenial dialect which reminds them of home, although the boys and girls being between 14 and 16 years of age, are sufficiently familiar with High German through the school. In the Sunday School which is mainly attended by younger children, dialect is spoken exclusively through the length and breadth of the land.

A very fair average picture of our Children's Services in the churches is furnished by the transactions of the Swiss Society of Preachers at Bâsle in 1891. The subject for the second day was: "Our Sunday Children's Service, what it is and what it might be." A similar theme had been treated in the same Society as far back as 1852 by Dean Häfeli. This time the referees took themselves and their colleagues severely to task, and the watch-word was given out: This day shall be a day of penance for the clergy. The critique was: "The Church has taken too little account of the object and import of the Children's Service. What the latter still lacks are the special characteristics of a Service. It is much too much a mere lesson. At the beginning and end a few verses of a hymn are sung and one or two prayers are read from the Liturgy; most of the time is taken up by catechising which differs but little from that in the day-school: often a laborious questioning in the

Socratising fashion, equally fatiguing for instructor and pupils. Afterwards follows the more or less successful application, and the service is finished. Everyone rushes out, thankful that the hour has dragged away at last." Thus the first referee, Pastor Andres. Another speaker was of opinion that the children need handling more individually. What is really requisite, he thought, is to implant in their hearts love for beautiful services in God's House. A certain amount of ritual should be introduced, to appeal to their senses, and everything that savoured of the schoolroom rooted out. It is not the acquiring of knowledge that signifies, not cramming and examining and hearing long recitations, but that the children should really be edified. The pastor must be more concrete, more picturesque, more tangible in his speech than is necessary in the services for grown—up people.

As regards the subject-matter, Bible History was rightly given the most prominent place. At the University too little had been done heretofore to prepare the students properly for their office of catechising. Inspections, such as have been introduced in Zürich for instance, are good, but the highest inspector is the minister's own conscience and this must tell him often enough that the Children's Service has been dull, cut-and-dried, confused, unedifying and without consecration. And the chief reason for all this is probably insufficient preparation.

Thus the pastors subjected themselves to a severe self-examination, and I do not doubt that the Church got a blessing from it.

8.

The Rise of the Sunday School in Switzerland.

When the Swiss Society of Preachers met in Bâsle in 1891, it was a subject of controversy whether the Sunday School should be welcomed or declined by the Church. The chief referee for the Children's Service, Pastor Andres, expressed himself strongly against it.

"I am an opponent of the Sunday School", he stated, "not only because it is a foreign, methodistical, unprotestant growth, but quite especially because the religious training of the children is once and for all the business of the parents. Luther intended his Catechism in the first instance for the Christian Home and placed it in the hand of the pater familias, as the chosen priest of the house. The work of the parents cannot really be done by any other, not even by the pastor.

"I lament it aloud, as one of the worst evils of our time, that the responsibility for the Christian education of the children is being left far too much by the family to the School and the Church. And the Church is on the high road to increasing the evil by introducing Sunday Schools. If they are introduced or even merely patronised by the Church, it will annoy those parents who consider Sunday a day consecrated to happy family life and rejoice, after the week's hard work, to be able to give up one day to their children. Those who will most welcome the Sunday School, are the irresponsible parents, those who are glad to be rid of the children even on Sunday. Let us rather concentrate our efforts on trying to stir up Christian parents to fulfil their duties in the matter of training their children; in this way we shall render the

children and the Church a greater service than by instituting Sunday Schools."

But at the same meeting the Sunday School found warm defenders and that among the German as well as French Swiss pastors. Pastor A. de Loës, in the paper he read, confined himself entirely to justifying it. "We are astonishingly clerical," he exclaimed. "Everything must be done by the clergyman; and if not by the clergyman, then not at all. That seems to be the extent of our wisdom. Why not be in good earnest about the Universal Priesthood? Do not let us overlook the great advantage of this new arrangement: the possibility of adapting the teaching to the children's powers of comprehension, by dividing them into groups according to age and intelligence. By some general catechising at the end we can obtain the unity of the Children's Service in conjunction with the diversity of the class-system, and by prayer and singing we can inculcate in our young people the spirit of worship which is so often lacking."

Here it is clearly recognized and proclaimed in what sense the Church had good reason to welcome the new institution, the Sunday School. She could not pretend that her Children's Services were equally qualified to satisfy children of six or sixteen. And was the truly Biblical and Reformatory postulate of the Universal Priesthood to remain only on paper for ever?

There is no question, if our historical retrospect has been able to prove anything, that the Sunday School could not have the same importance for us that it has for England, America and Australia. But easily to be dispensed with, or undesirable it was not. The stress of the time: utter neglect of any religious training of the children by their parents, banishment of religious instruction from the national school etc. actually pointed to the Sunday School as a blessed remedy which should be accorded a warm welcome. And even if home and school did their duty, why should not the rising generation also assemble as a

congregation to serve God after its fashion and to follow the invitation: "Praise the Lord, ye youthful choirs"?

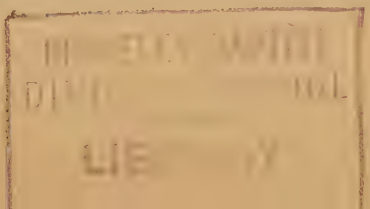
To-day these views have found acceptance almost everywhere. Certainly there are very few pastors or laymen interested in religious work, who are still on principle opponents of the Sunday School and its endeavours. But what a business it was till this new institution gained recognition! I will try in the following sketch to trace the way it had to traverse.

If we raise the question of the first beginnings of the Sunday School in Switzerland, a certain contention about precedence, as amongst Jesus' disciples, arises; every State Church or Free Church Community would like to have been the first to hit on the plan. The calmly impartial historian must needs say: after the idea of Robert Raikes and Thomas Stock, the Gloucester tradesman and the Gloucester clergyman, had once been given to the world, it acted like fruitful seed and sprang up, apparently spontaneously now here, now there in the receptive soil. May we not even go so far as to say that it was a matter of course that the children should be gathered together for prayer and singing and to hear the Word of God? Did not the mother do the same at home? But why should it only be done at home, and only for one's own children? Thus it came about that this new institution whose official birth-day was in the year 1780 and official birth-place England, might be met here and there, prior to that date, in our country. And here it is undeniably the Moravians with their "Hours for the Children" to whom the palm is due. There was no hearing of catechism at these little services, but singing and prayer and a simple address. Documents show that the Moravian Community in Zürich dates from 1771, and the "Hours for the Children" probably originated about the same time. In Bâsle the Moravians seem to have taken root earlier, namly about 1740.

We will only mention one fact here in proof of the sporadic existence of Sunday Schools before Robert Raikes'

time. In 1729 was born in the little town of Nyon on the Lake of Geneva that excellent man who has unfortunately been forgotten in this country: John Fletcher or Jean Guillaume de la Fléchère as his real name was. After a stormy youth he died an Anglican clergyman and friend of Wesley. The latter testified of him: "During my eighty years of life I have known many excellent men, pious of heart and in their lives, but I have never known any other like unto him, or who was so resigned inwardly and outwardly to the Will of God." This judgment is confirmed by others. The Methodist Church still names him amongst her first men. This truly apostolic man returned in 1771 to his old home where he preached in various churches and conducted the "Children's Hour." He writes about it: "On the same day I met some children in the wood and spoke to them of the Father of us all. Several of them were persevering enough to follow me home, but there they were turned away and told I should not want to be troubled with them. They cried and said they were positive I should not say that. Next day, when I heard about it, I enquired for them and invited them to my house. Since then they come every day. I write little hymns for them which they sing. Yesterday I wept for joy when I heard that one child had been convinced of sin and had found peace and joy in Christ. Last Sunday I met about 100 of them, besides some grown-up people who had joined them, in the woods. But meanwhile the chief pastor had required that I should cease preaching in the woods, for fear that it might give offence. So now we gather together in the court-yard of my father's house."

But rich in blessing as these hours with the children must have been, they could not of course become a permanent institution. Fletcher's idea however was revived again, when the right time came. And it came relatively soon; sooner in French Switzerland than in the German part. Where the religious life roused itself from the torpor of Rationalism and Radicalism, there the ground was ready



for the Sunday School to put forth shoots and grow. It is not our duty at the present to write a history of the religious revival in French Switzerland which was stirred up in 1816 first by the Moravians and then by English Christians like Robert Haldane and the Methodist Wilcock. But just this history of the Revival is partly also the history of the Sunday School, or to express ourselves more exactly: Where the Revival had once gained firm footing, there the tender shoot of the Sunday School took abiding root and it was not long before it began to blossom. That was the course of events in French Switzerland, and in the German cantons it was very similar, only it began a number of years later.

Perhaps this is the best place in which to confess freely that we owe the Free Church Communities, the Dissenters, a great debt of gratitude. They it is, the Methodists not last, but not the Methodists alone, who must be looked upon as the leaders of the endeavours for a Revival. That they were an annoyance and an embarrassment to the State Churches, is easily understood. No shepherd will care to be told that he does not understand his profession and must practise it in quite a different way, that he is neglecting things that are necessary to the feeding of his flock. Not from one day to the next will he come to the conclusion that his critics were right and still less will he own that frankly and straightforwardly. If the professional shepherds felt in this way, it is no particular wonder if the bulk of their congregations who had grown to love spiritual inertia and found it a most comfortable frame of mind, did not require much urging to take up an actively hostile position, and words soon translated themselves into deeds. – That is in brief a sketch of the rise of the Sunday School in Switzerland.

We have already intimated that French Switzerland took the lead in establishing Sunday Schools. Many a Sunday School on the Lake of Geneva can look back on a life of 70 or 80 years. The more active intercourse with Revivalist circles in England and the British partiality for

settling on the shores of Lake Léman partly explain this phenomenon, just as they generally furthered the religious Revival in Switzerland. The beginnings of the Sunday School in Geneva point quite plainly to English influence. When two young citizens of Geneva, Guers and Empeytaz, returned home from England in 1813, they brought with them the idea of establishing a Sunday School, but it was reserved for the well-known Caesar Malan to put the plan into execution in 1817. He encountered opposition however which induced him to transfer his Sunday School to a room in his garden. When the Geneva Evangelical Society was founded in 1831 it at once felt bound to start a Sunday School. It was Pastor Gaussen of Satigny who became Geneva's Sunday-School teacher par excellence. When the Oratory was opened in 1835, a Sunday School, divided into classes, immediately found a home there. Gaussen must have had a wonderful talent for riveting the attention of big children and little at the same time by the same address, and many adults also sought and found spiritual help at his catechisings. The children hung no less eagerly on his words. The necessary lay help was easily found in Calvin's city. Dr. Lombard seems to have been one of the best-known superintendents and patrons; a layman, he dedicated a good fifty years of his life to this work. The different quarters of Geneva all had their own Sunday Schools. In 1884 the Sunday School Union (Union des Ecoles du Dimanche et Catéchismes évangéliques) was founded. It was the result of repeated efforts on the part of Mr J. P. Cook. We have already spoken of the remarkable alteration in the organization of the Children's Service in Geneva with introduction of the class-system, obviously a result of the Sunday School work.

A strange account is given us of the first beginnings of the Sunday School in the *Pays de Vaud.* The children in some remote hamlets and scattered homesteads were without any sort of elementary teaching. These were summoned to the church every Sunday either just before or

just after service, according to the time of year, and here they were taught reading, writing, arithmetic and a little Scripture, but it stands to reason that these literal Sunday Schools, and they were abont fifty in number, cannot really be considered as the beginnings of what goes by that name now. These latter were the direct result of the Revival.

As early as 1830 a Church paper in the Pays de Vaud (la feuille religieuse du Canton de Vaud) had urged its readers to establish Sunday Schools after the English pattern. Their success however was very moderate. However in 1836 the pastors took the matter up in so far as the Clerical Society of Vevey warmly recommended the new institution, and in the following year welcome support was given by the Sunday Observance Society which published a pamphlet giving valuable hints about the best way of starting Sunday Schools. Soon afterwards "the three Georges" of Lausanne: Georges Bridel, Georges de Meuron and Georges de Molin founded the first Sunday School in their native town. Unfortunately their work was interrupted and had to be re-constituted in 1841. This was done by the clergyman Ch. Cook who however soon left the work to his fifteen year old son! As it turned out, he could do this with impunity. The boy held the preparatory classes and the work grew.

Here the attitude of the Church towards the new institution was therefore very different from what it was in the greater part of German Switzerland, and the French Swiss clergy were friendly to it much sooner and much more generally, although they had their Children's Services too which in point of quality were certainly not behind the German Swiss ones. This happy state of things was to be yet more improved by the idea of the Sunday School becoming more or less identified with an individual, particularly happily gifted for the work. After the Sunday School Association for the canton of Vaud had been founded in 1852 and Pastor J. P. Cook had been its most active

and successful temporary secretary, the latter's brother-in-law, Sully Jaulmes-Cook was persuaded to undertake the work permanently. He became the life and soul of the Sunday School movement in French Switzerland, "the children's clergyman." It is said of him: "He could talk to the very smallest children with equal warmth and conviction which naturally transferred themselves to his hearers. He combined the qualities of the experienced man of action with the modesty, sincerity and optimism of the believing Christian. He succeeded in winning the love of every one and a healthy largeness of mind enabled him to keep clear of polemics."

Usually Jaulmes-Cook devoted nine months of the year to the Vaud Sunday Schools and the rest of the time to propaganda outside the canton which took him as far as Montbéliard on French soil and the valleys of the Waldensians in Piedmont. It almost puts us to shame: At a time when the movement was only just beginning in German Switzerland, 250 schools were already established in Vaud with 10,000 scholars, 300 female and 140 male teachers. A whole number of publications in connection with the Sunday School, like the Messager de l'école du dimanche (Sunday School Messenger), the Vignettes bibliques for the little ones and the highly-valued Education chrétienne for parents and teachers owe their origin and skilful editing to M. Jaulmes' literary activity. Towards the end of the seventies the crowning touch was put to the organisation of the Sunday School in Vaud by instituting Teachers' Meetings in the different districts.

Of *Neuchâtel* we must say that, particularly since Osterwald, the religions education of the children has never been neglected. On the principle of considering the different stages of maturity there were separate Children's Services for children of varions ages. This arrangement was called "the little catechism." But this naturally did not supply all that was needed. The first Sunday School was established in Peseux by Mlle. L. Roulet who in 1880

was still active at her post, though at that time she was eighty years old! Corcelles came second in 1826, and a year later no less important a personage than Police Manager Augustin Favre established a Sunday School in Neuchâtel itself. We will not deny that the truly pious founder may have had police interests at heart as well, when he collected a number of young vagabonds idling in the streets and alleys of the town, and formed of them in his own house the first Sunday School class. And the school soon flourished. If only such a director of police could be found in every town! Other parishes of the canton followed suit and in 1851 Neuchâtel possessed fifteen Sunday Schools; their number had swelled in 1870 to 78. Their rapid growth and prosperity were mainly due to the tireless activity of Pastor Nagel who in 1862 had been sent as delegate to a Sunday School Congress in London and returned, stimulated by many new ideas, to further the interests of the Sunday School in his native canton.

The Church of *Berne* numbered in her ranks many great-souled, self-forgetting individuals and had at her disposal an excellent organization the "Evangelical Society" so that the idea of the Sunday School soon found warm support and it spread rapidly. The names of Dändliker and Blösch shine with special lustre in connection with it. Blösch, a lawyer highly thought of in his profession, deservedly won the name of "Father of the Sunday School."

Zürich could show a number of Sunday Schools at the beginning of the sixties, both in connection with the State Church and also with the Free Churches. The Baptists can produce documentary evidence that their Sunday School was opened in 1851. The Sisters Werdmüller in Uster had established one there as early as 1848. Winterthur and Obfelden soon followed their example, and the present writer can remember attending a Sunday School in a suburb of Zürich, held by a clergyman's wife in her sitting-room, and which existed as early as 1860. When Dean Bölsterli wrote his excellent paper "the Sunday School"

to lay before the Zürich Synod, he was able to report: "As can be demonstrated, most of the other schools of this kind date from the last three decades. It can be proved that 40 of the existing schools were founded by Methodists (but probably more were), a few by Baptists and Darbyists, the others mainly by positive State Church circles." At the time of this report (1893) the Sunday School presided over by that most spiritually-minded man Pastor Adolf Ritter was particularly flourishing with over 1200 scholars and nearly 100 teachers.

In the cantons of Aargau, St. Gall and Thurgau too a whole series of Sunday Schools had been founded. Schaffhausen had permitted them at least in its capital and in Hallau. Appenzell too showed itself very active, whilst Glarus and the Grisons have nothing to report. But "dead silence does not necessarily mean death," the chronicler remarks sarcastically.

So the Sunday School had undeniably come to honour at last, since the Dean of a Chapter actually made it the principal topic at a Meeting of the Synod, and found that on all essential points his liberal opponent Pastor Lienhard was in full agreement with him. The latter who was originally an adversary of the Sunday School, had become its enthusiastic adherent, furthered it by all sorts of original experiments and took great pains to win his party over to its side.

9.

Helps and Hindrances to the Extension of Work for the Sunday School.

Not very long ago the Synod in its reports to the Zürich Church Council expressed itself in very different terms from what the closing paragraphs of last chapter would lead us to expect. The report of the Visitation for 1864 mentions: "so-called little churches for children which are mostly held by females on Sunday afternoon." And four years later we read: "Even for children special classes exist here and there conducted by well-meaning, but not always sufficiently capable lay helpers, but in this year's minutes of the Visitation there is less said than usual about the pernicious influence of this style of religious instruction." This quotation is a typical product of bureaucracy: it is not considered in the least worth while to probe the matter, and see if its existence is justified or not. No, it is a case of private enterprize – not superintended by the clergy – therefore something pernicious – a watchful eye should be kept upon it – the other eye might perhaps be shut. The utterance is characteristic of the regimen of the Church and the conception of its work at that time not only in Zürich, but also in other parts of German Switzerland.

When reading about the founding of the various Sunday Schools mentioned in the last chapter, we cannot help noticing how very quickly they increased in the early sixties. We ask for the reason and receive the answer that it is intimately connected with the appearance of Albert Woodruff, accompanied by his interpreter Bröckelmann of Heidelberg, in French and German Switzerland. They were at Geneva, Lausanne, Berne and Zürich (1863).

Albert Woodruff.

1807 – 1891.

The author had some difficulty in obtaining reliable data of Woodruff's and Bröckelmann's visit to Zürich. I am indebted for them to Herr J. Reiner, the former care-taker at St. Anna's Church, himself an ardent promoter of Sunday Schools. "I heard Mr. Bröckelmann in the autumn of 1864," he writes, "the two men went first to the City Missionary Ebinger and to Notary Meyer-Usteri, the representative of the Evangelical Society. These latter communicated the inspiration they had received to others and became the founders of the first Sunday Schools in Zürich, in town and country. When Bröckelmann came, the Sunday Schools at St. Anna's and in the Trittligasse had already been opened, as far as I can remember. The broker A. von Schulthess-Rechberg who was always ready for any work of Christian charity, helped him most skilfully and lovingly till his own death."

The verdict of History therefore must be that the visit of the Apostle of the Sunday School with his warm heart and broad view, greatly helped forward the extension of the Sunday School, but that the precious seed had really taken root earlier and become indigenous to the soil.

But as late as 1879, at the Meeting of the Evangelical Alliance held in Bâsle, the reporter for Switzerland feels bound to give expression to his anxiety about the welfare of this tender young growth: "The work in Switzerland," he stated, in reference to the Sunday School, "resembles a helpless infant that seems in imminent peril of dying amongst ice-cold mountains, hard as granite, unless loving friends come to its rescue." The anxiety was not unfounded as is shown by the following accounts which might be named "The Sunday School's Book of Martyrs."

We may pass over the happenings in French Switzerland which were directed in the first instance against the Revival and its adherents, but hit the Sunday School also. It is well-known what a brilliant defence of the ideas of those men was made by Alexandre Vinet.

The hostility which the Sunday School encountered here and there in Berne, is much the same as that shown to the so-called "mômiers" by the incensed Vaudois. The History of the Episcopal Methodist Church in Switzerland by L. Peter gives the following account of what happened in 1866 (Page 56). Preacher Diem took up again the Sunday School work in Langnau which had been forbidden to his predecessor. But "because he was not a certificated teacher" the police forbade him to hold any sort of Children's Service. Then a certificated lady-teacher, Miss Althaus, carried on the school. She was cited before the magistrates at Signau, and as she had no license for keeping a Sunday School which came under the heading of private teaching, she was condemned to 10 francs fine and legal costs. She appealed to a higher court, but in spite of a brilliant defence the verdict of the lower court was confirmed. This however led to a storm of indignation, and in order to put an end to the wearisome debates, the head of the Education Department decided to send the victim of this attack the permit demanded by the police.

Some ladies underwent a similar experience before the court at Burgdorf. They were fined 33 francs, because they had held a class for children, and had "enticed" the children by giving them a cup of tea. The judges were puzzled how to tackle the case, till one of them had the happy idea of giving it a humorous turn. He exclaimed "Gentlemen, if these ladies keep a Sunday School again and sing and pray with the children and read the Bible, then let us pile up wood and burn these wicked people at the stake." That was enough and from this time forward the officials at least left the Sunday Schools in peace.

But private persecution also was not wanting. A Sunday School which Dr. Blösch superintended faithfully for many years, he had founded in 1881 at Bargen, a place where, shortly before, a worker of the Evangelical Society had been so roughly handled that he died in consequence. The same fate very nearly overtook Blösch.

For when at Bargen he was called to the death-bed of a man who had met with an accident, the sufferer confessed that he had lain in wait for him on the bridge one pitch-dark Sunday night, meaning to throw him into the river Aare; he hated him so for holding meetings. But the good man's kindly greeting quite disarmed him and he felt he could not do him an injury. After this confession he implored Dr. Blösch's forgiveness which was freely granted.

But in a pamphlet written for a festive occasion we shall not be expected to dilate too much on the dark side of the picture. The words of the Apostle Peter may well be applied here: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts. 3. 17). We share the same human nature which here showed itself so devoid of understanding. In fairness we feel bound to mention a most unfortunate condemnation and depreciation of the Sunday School from Eastern Switzerland. It coincides with an opinion, voiced in Germany: "The existence of Sunday Schools is an insult to the teaching profession." In 1883 the Sunday School was over and over again the subject discussed at School Board and Teachers' Meetings. Here some people advocated the wise Gamaliel's doctrine of non-interference, when all would come to nought. Others condemned sweepingly: "The chief aim of the Sunday School is to fill the children's minds with ancient, unintelligible tales, religious observances, psalms, texts and articles of faith. The children are expected to accept what is offered them, as current coin, without testing it, or thinking for themselves. The psychological moment passes unheeded; morality is not promoted." Another critique is: "The Sunday Schools have absolutely no value, beyond clearing the sitting-room for a time for the parents. The teaching staff consists mainly of uneducated single persons who try to find an aim in life by taking up work of this kind."

The people who have least right to resent such opinions, are the official representatives of the Church, the

Clergy. For it was a very long time before they themselves ceased to misjudge the new institution and realized what a blessing the Sunday Schools were, and what a help the Lord of the Kingdom was thereby giving his stewards in their cure of souls. We shall also have reached the conclusion that the French Swiss clergy approached the question of the Sunday School with a far more open mind than their German Swiss brethren in office.

10.

Present Condition of the Sunday School in Switzerland and a Glance into the Future.

Our people and its officials regarded the Sunday School very much as they did the Salvation Army, if anything rather more favourably, because it went to work amongst the children more quietly. In proof of this we may quote a passage in a letter from the Church Council. Whilst as late as 1891 only a very modest recommendation of the new institution could be voiced in the Berne Synod, the Zürich Church Council could remark in a circular letter, dated Feb. 9th 1885: "In the larger parishes it would be desirable to establish one or more Sunday Schools under the guidance and supervision of the clergyman. We should like to commend this important matter warmly to the wardens and elders." And the reports of the visitations read very much the same. The dry, bureaucratic dicta of earlier days have had to make way for other more friendly tones. To the hurt of the Church? Has the Church become penetrated with Methodism as the strictly positive Professor Kübel in Tübingen fears? We have good reason to bless Methodism, which deserves another name.

It points to a better understanding of this institution that has come to us from England and America that at the University of Geneva a dissertation was written on the Sunday School, and at this University lectures are held on the subject. Let us rejoice then over our new possession, so far as it is really ours, and keep and guard the treasure entrusted to us with all faithfulness. It will not be in vain that the World's Sunday School Congress wishes to hold its VII Meeting just now in Switzerland. Not in vain shall

we expect much stimulating help and encouragement from it. I will now try and describe the present status of the Sunday School in Switzerland with the help of an Enquiry set on foot three years ago in our country by the Swiss Reformed Church Conference, and of the reports I received in answer to a schedule of questions sent by me to the various Free Church communities. For statistics pure and simple I refer my readers to the supplements; here I shall only try to emphasize what is more or less original. I will begin with the State Church.

In *Zürich* as regards numbers and attendance at the Sunday School and due preparation on the part of the teachers, we seem to have attained fairly normal conditions. That the Sunday School is very flourishing in *Berne,* carried on as it is by a most energetic body, the Sunday School Union, with 19 different sections, is abundantly proved in many ways, especially by the employment of a special agent, the publisher Fankhauser, who has made himself a name as author of books for teachers, and is especially well-equipped for his work.

Bâsle ville also has a special Sunday School Union which was founded in 1866. Now 5 % of the population, i. e. 6000 children, attend the Sunday School. "It is the entirely voluntary and spontaneous devotion of the teachers to the children, the cheery, home-like atmosphere in all those 18 rooms, and our special hymns for children, some of them written in the local dialect, that appeal so to the childish hearts. Our Sunday School therefore with other similar undertakings may be regarded as a valuable supplement to the public Children's Service, irrespective of the fact that compulsory attendance at the latter only begins at 12 years of age, whilst we take children from 5 years upwards. We may quietly pass over the question as to its being necessary, the conditions of the time, the difficulties of city life and the large number of children all speak more eloquently than we could."

Bâsle pays principally assembles in its Sunday School the children who are not yet "due" at the Children's Service, and they are "due" there from their 9th year.

Schaffhausen remarks proudly that the Sunday School has been so generally adopted there that in most places it may be looked upon as a Parochial Institution.

St. Gall calls attention to the fact that it has a Children's Service divided into six classes for children of 10 to 16. The report does not say whether the pastor is able to satisfy all the demands which children at such different stages of intellectual and spiritual development must make upon him.

The *Grisons* have unfortunately very little to report, only 14 Sunday Schools in all that wide district; whilst *Aargau* is convinced that the Sunday School should be made welcome everywhere. In many places, appreciating at least the intentions of the Sunday School, the children are divided for the Service into large groups, an older and a younger. One clergyman probably expresses the opinion of many when he says: "Considering how much antagonism is shown to any religious influence being brought to bear on the children by the Church, and also considering the often very insufficient religious instruction in the schools, it is simply a moral duty that some decisively serious influence should be exercised over the children at least by some of our Church organisations." The same correspondent however does not consider their compulsory attendance necessary to effective religious work amongst the children.

A rather dry tone characterizes the report from the canton *Thurgau.* It admits that love for their work and natural capacity often make up in the teachers and superintendents for what they otherwise lack. A desire is expressed for cheerful, breezy Sundays for the children, and the fact is ignored that one of the best and wholesomest ways of obtaining these for them is a Children's Service that appeals to their hearts and minds. The Sunday

School is recognized however as a beneficent institution by the authorities and its introduction everywhere is recommended.

The question "whether the Sunday School as a regular service for the younger children, should be added to the Order of Services for the Parish," was answered in the negative by all the cantons, with exception of Vaud and Geneva, and by most parish councils. The opinion was expressed repeatedly that the Sunday School is and must remain a voluntary institution. I can quite understand this decision and, considering our circumstances, think it the right one.

That matters stand very differently in many parts of French Switzerland, was shown when dealing with the Establishment of Sunday Schools. In the canton *Vaud* for instance the Sunday School now forms an integral part of the whole Church organisation, and it is stated that, after experiencing a little opposition at the start, it has now been adopted as customary and become most popular.

Neuchâtel tells of the friendly co-operation of the Eglise indépendante and the Eglise nationale as regards the Sunday School. One and the same school often serves both. Here the opinion on compulsory attendance is decidedly different from that in Vaud. Neuchâtel prefers liberty and does not wish for any alteration; it is delighted to have in the Sunday School a real service for the little ones. "We should not like to be without it; clergy and laity can here work together and the life and growth of the Church depends from it to no small extent. The pastor must take an interest in it. *He is no shepherd that leaveth the lambs.*"

In *Geneva* no parish is without a Sunday School. Usually the clergyman, assisted by a number of lay workers and a lady or gentleman for superintendent is its spiritual guide and responsible head. The question whether it would be desirable to insert it in the Order of Services for the Parish meets with a cheerful affirmative.

We come now to the communities, independent of the State Churches. The *Moravians* have not separated themselves from the Church. They report that they have an institution very like our Sunday School, namely the "Children's Hour" that we have already described. Only in Zürich have they a regular Sunday School.

Among the Free Churches the schools of the *Episcopal Methodist Church* are indisputably the most numerous. Their Sunday Schools are most flourishing. The whole community interests itself in them and tries to promote their welfare in every way. "Let us do our best, our very best for the Sunday School. The publications for it must be as good and as interesting as they can possibly be made. The best minds and most pious spirits in our congregation must teach there, and they must prepare themselves conscientiously for their work." That is their watch-word, gainsaid by none.

We have reports too from the *Evangelical Association.* Their schools were mainly established between 1870 and 1890 and had to surmount many obstacles and weather many storms, raised sometimes by the clergy or school-masters, sometimes by the local population. Now, judging by the reports, in most places the storm has become a calm and much blessing has been the reward for braving some hostility at the outset. One receives the impression that the Sunday School is almost a necessity to these communities to give expression to their inner life.

Finally we have reports from the *Baptists.* Their Churches are not numerous. In several accounts we may read how much improved were the behaviour and manners of the children as a result of the Sunday School. Lasting religious impressions too which had endured as long as life were ascribed to the influence of the Sunday School.

The great festival of the year for all these Sunday Schools is *Christmas,* the great "Children's Day." Who can gauge the amount of love lavished on the children at

that time and what fruit it may one day bear. Christmas is the time when "the hearts of the fathers are turned to the children" and the whole community shares in the children's celebration of the festival. That is the day when we ourselves most readily become as little children. I do not think that either England or America celebrates Christmas so beautifully in its Sunday Schools as we do on the Continent. The service too we try to have as impressive as possible, that young and old may really be edified. The monitors and teachers and superintendents all have a great deal to do, and plan, and provide, but every year when Christmas comes round again, the love and the pleasure in giving and serving overflow afresh. There is no difference here between the Sunday Schools of the State and the Free Churches. The writer could describe celebrations of Christmas in rural districts which, thanks to careful preparation and organization took place so finely that he was assured by a competent authority that even in America they could scarcely produce anything like it.

We think it should be mentioned as a good sign that the need of suitable training and preparation is increasingly felt. On this point I am quite sure we have much to learn from our guests. We shall gratefully accept any hints and suggestions they may be able to make for our benefit as a result of their long and varied experience and the great skill they have acquired. Regarding organization too, the employing of our Sunday School scholars for social work and the means for retaining our influence over them beyond the Sunday School we have still much to learn and are far from having reached our ideal. But we are anxious and ready to be taught and shall be specially grateful for object-lessons.

It was the Free Churches who were directly or indirectly responsible for the establishment of many of our Sunday Schools. May there now be a noble rivalry between us all in which Love shall not suffer and the Kingdom of God gain.

Under the heading Children's Service we included both institutions, the new and the old, the instruction given to the children in church and the Sunday School. It will do no harm if the terms "instruction" and "school" become obsolete in this connection and make way for "Divine Service". Our present aim should be to make full use in the Children's Service, that legacy we inherited from the Reformation 400 years ago, of the pedagogical and psychological knowledge of the present day and then join it on to the Sunday School with its natural division into classes and its lay helpers in such a fashion that both together form a harmonious whole, progressing upward step by step. The whole parish will profit if the children value their membership in the Church and love its services.

We shall not be able to adopt, without any consideration, whatever may have answered excellently in America or England. We have to preserve our national characteristics, carefully adapting anything new and praiseworthy to them and then assimilate it in accordance with our historical development.

The children's is the Kingdom of Heaven! said our divine Master. We dare not allow it that now, in our own day, the road there should be blocked for them or the gates bolted, though the desire to do this does not seem to be wanting, or yet the most subtly refined means for ensnaring the senses. Neither must we prevent them from entering in by employing wrong methods, or by lack of skill and a clinging to old customs. Let us guide the little ones aright and then assuredly it will come about that they open for us the Gates of the Kingdom of Heaven!

SUPPLEMENTS.

1.

Conditions prior to the Reformation.

For this and the following chapter compare;

C. A. Gerhard v. Zezschwitz, System der christlich-kirchlichen Katechetik. Leipzig 1874.

And

Johannes Geffken, Der Bilderkatechismus des fünfzehnten Jahrhunderts und die katechetischen Hauptstücke in dieser Zeit bis auf Luther. I. Die zehn Gebote, mit 12 Bildtafeln nach Cod. Heidelb. 438. Leipzig 1855.

2.

Beginnings of the Children's Service in the Churches of the Reformation.

Very instructive on this head are; Richter, Die evangelischen Kirchenordnungen des XVI. Jahrhunderts (Weimar 1846. 2 vol.)

The description of the Sunday School in London is taken from Hermann Dalton's: Geschichte, Wesen und Weise der evangelischen Sonntagsschule. Three lectures. Kassel 1887.

Compare also by the same: "Die Sonntagsschule" in Zimmers Library of practical theology. Gotha 1891.

* * *

It is worth noticing what Pestalozzi says in his book; "How Gertrude teaches her children" of Zwingli's time: "Father Bonifacius who had said in 1519: It is no good, the mothers will never read the Bible with their children, they will never pray with them night and morning, found in 1522 that they did it and said: I should never have believed it." Reclam's Edition, page 34, German.

3.

Development of the Children's Service in Zürich till 1600.

The picture in the Zürich Almanach for 1508 is reproduced with the text in

Ulrich Ernst, Geschichte des Zürcherischen Schulwesens bis gegen Ende des sechszehnten Jahrhunderts. Page 33. Winterthur 1879.

* * *

For religious instruction in Zürich Church and schools from Reformation till present day see: Verhandlungen der Asketischen Gesellschaft for 1881, where G. von Schulthess-Rechberg (now Professor of Theology at Zürich University) gives very valuable information in condensed form.

* * *

The only specimen extant of the Zürich Chart of the Catechism (first print), dating from the year 1525 is in the Royal Library at Berlin, which kindly gave us leave to reproduce it. The dimensions are 41 by 28 1/2 centimetres.

Geffken speaks of it in the book, already mentioned. P. 203.

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The sources of this and the two following chapters are compiled fairly completely in

Joh. Jak. Wirz. Historische Darstellung der urkundlichen Verordnungen, welche die Geschichte des Kirchen- und Schulwesens in Zürich, wie auch die moralische und einigermassen die physische Wohlfahrt unseres Volkes betreffen. Zürich 1793.

4.

The Zürich Children's Service and the Old Zürich Catechism by Marx Bäumler.

See: G. R. Zimmermann, Die Zürcher Kirche von der Reformation bis zum dritten Reformationsjubiläum. Zürich 1877.

For the interest which Antistes Breitinger took in the Children's Service see: the same book, p. 154.

There we read also how the theological students took notes at the Children's Services held by the eminent clergyman at the Fraumünster John Caspar Ulrich, a representative of Pietism (1705–1768). This shows how seriously at this time pastoral duties towards the rising generation were taken.

* * *

In the not less instructive book by Dr. Antistes G. Finsler: "Zürich in der zweiten Hälfte des achtzehnten Jahrhunderts," Zürich 1884, we read on page 118: "The converting of sermons into a catechising on the Bible for grown-up people was first forbidden, but permitted in 1792." What was gained then, we have lost again long ago. In America and other places it is considered a great advantage on the contrary, if the same institution, under the name Bible-class, can be joined on to the Sunday School.

The same book of Finsler's describes on P. 119 the gradual coming up of Confirmation.

5.

Defects of the Children's Service in the Church of the Reformation and attempts to remedy them.

The author hopes he has not given the impression in his description that our Church actually put the Catechism before the Bible. Probably the magistrates in few other countries provided in such a patriarchal way that the whole people should be supplied with Bibles, as was the case in Zürich in the 17th and 18th centuries. Compare the excellent essay by Professor Egli in the Zürcher Taschenbuch des Jahres 1895.

* * *

For the Socratic Method see particularly the book mentioned above by Gerhard von Zezschwitz. 2nd vol. 2. part 2nd half, Pp. 126 – 302.

For information on Pestalozzi and his work, see
Johann von Hof, Johann Heinrich Pestalozzi, Berlin 1912.
Here besides a short biography is an excellent selection from his writings.

* * *

It is worthy of notice how in his book "Leonard and Gertrude" Pestalozzi sends the clergyman of Bonnal to the new schoolmaster to be taught. He had pasted over a whole page of the Heidelberg Catechism because it only "seemed to encourage the people's idea that religion consisted of endless, brainless chatter; and then talked to the children of God and Eternity in such a way that it seemed as if he were speaking to them of father and mother, of home and country."

6.

Further Development of the Zürich Children's Service in the XIX Century.

For the condition of the Zürich National School in the 18th century see:
Dändliker, Geschichte der Stadt und des Kantons Zürich, 3. vol. (written by W. Wettstein) Zürich 1912, p. 53

The altered condition of the *Children's Service* as compared with earlier times is clearly shown in the Laws and Regulations, as Joh. Heinr. Zimmermann collected and published them in Zürich 1839.

There we read, among other things, as follows (Page 144):

Afternoon Service

§ 11. The afternoon service shall be devoted to the instruction and improvement of the children by giving them connected teaching in the truths of the Christian religion.

§ 12. The subject-matter shall be the Regulation Catechism or portions of the Bible, and stories from Church History.

§ 13. The instruction shall be given by verbal exposition, alternating with application of the truths taught, in an address.

§ 14. The other elements of the service shall be prayers and the singing of hymns and the recitation of texts, hymns and prayers by single scholars.

§ 15. Where there is division into classes, in order to keep the attention of all, questions may also be put to the children in classes which have not been prepared beforehand.

§ 16. At these services catechising should alternate with connected addresses, but it is not necessary to have both every Sunday.

* * *

The progress made in recent times is very clear in the Zürich Order of Services for 1905:

§ 57.

The "Kinderlehre" is the regular Sunday Service for Children; At Christmas, Easter and Whitsuntide it is usually held on the second day of the holiday-time. It consists of singing, prayer and explanation of a portion of Scripture, or accounts of Christian lives. Details are arranged by the Synod. The portions of Scripture may be explained catechetically, or in a connected address.

The determination of time and place, or occasional suspension of the Children's Service is the affair of the clergyman and church-wardens.

In parishes where all too large a number of children are of an age to attend the Children's Service, the wardens, with the consent of the higher authorities, should try and arrange a division into groups.

§ 58.

The Children's Service must be attended regularly by all children from the end of the school-year in which they have attained their 12th year till their Confirmation. For the children under this age the establishment of special Sunday Schools is recommended, the organisation of which is left to the clergyman together with the wardens.

The clergyman, or some person deputed by the wardens, shall keep a list of the children of the parish who should attend the Children's Service, and shall admonish slothful ones to regular attendance. Herein as in the superintendence of the children during the service they must be supported by the wardens.

7.

Development of the Children's Service in other parts of Switzerland.

For this development and particularly for the drafting of the various catechisms see:

E. Blösch, Geschichte der Schweizerisch-reformierten Kirchen, 2 vol. Bern 1898.

Also: Hadorn, Geschichte der reformierten Kirche in der Schweiz. Bern 1907.

* * *

Many a reader may be glad to be made acquainted with Oecolompadius' delightfully quaint and popularly conceived catechism, at least in an abridged form, wherefore a striking passage from Hagenbach's book: Johann Oekolampad und Oswald Mykonius, die Reformatoren Basels. Elberfeld 1859 is reproduced here (P. 296).

Questions and Answers for catechising the children, put briefly together by

Johannes Oekolampadius

(the so-called "Children's Version").

Are you a Christian?

Yes, praise God!

Will you remain a Christian?

Yes, with the grace of God!

But if the Christians should be persecuted, taken captive, killed and burned, would you still remain a Christian?

Yes, with the grace of God!

But if you were told you did foolishly to be different from others; that you should do as others do, what would you answer?

It is no foolishness, what I believe; if I were to deny the Christian Faith, God would be angry with me and would give me over to Hell-fire. But if I remain steadfast in the Faith, and confess Him, I shall obtain Eternal Life, as God hath promised.

Is faith sufficient for a Christian?

Yes, it is sufficient for Eternal Life, for where it is true, there are also the love and fear of God, and truly good works will follow from them and we shall keep God's commandments. But where such works do not follow, there the faith is false and without worth.

What hath God commanded you?

That I love Him and trust Him above everything in the world, and do unto my neighbour as I would he should do unto me, and forgive him any injury he hath done me.

Hath God not also commanded you to observe the Ten Commandments?

Yes, but they are contained in what I have just said!

... ...

Do we keep the Commandments if we follow them outwardly, if we, for instance, do not steal, do not commit adultery?

No, God wishes above all to have our hearts.

Who is an idolater?

He who loves something more than God; for that is his idol!

Who takes the name of God in vain?

He who mentions His name otherwise than with reverence.

Who keeps the Sabbath aright?

He who forsakes his sin, and rests in God.

Who honoureth father and mother?

He who is obedient to Christ's Church and the secular magistrates, does good to his father and mother, and with all his might and all his mind shows kindness to those who are in need of it.

Who is a murderer?

He who has a jealous and passionate heart and thirsts for revenge.

Who is an adulterer before God?

He who has an unchaste heart.

Who is a thief in the eye of God?

He who has a covetous heart.

Who swears falsely, or breaks his oath, or bears false witness?

He who has a heart full of lies and deceit.

Will you keep God's Commandments?

I will strive so to do.

* * *

It deserves to be mentioned that at the famous Synod of the Reformed Churches at Dort 1618–1619 the Swiss delegates who otherwise had little opportunity of speaking, felt called upon, when they did speak, to give an account of the form and manner of Children's Services in Switzerland.

* * *

An interesting, amusing, but also pathetic account of how in the canton Berne the schoolmasters were prepared for their work of catechising may be read in "The Schoolmaster" by Jeremias Gotthelf (Albert Bitzius), the 11th chapter of which is entitled: How I learn to be a Schoolmaster of the Old School. I take from it the following description: "Special trouble was taken with the catechising. For was it not connected with the Children's Service, the terror of the youthful schoolmaster, the heart's pride of the old ones. The whole affair was founded solely on the book of questions, about the authorship, form or history of which not a word was told us. We had no idea who was asking, or who answering them. Of the Christian doctrines underlying the answers, not a word was told us, not a word of the separation of the Reformed Church from the Roman Catholic one and the difference between them, which alone made a number of the questions intelligible. So that real teaching matter we had none, nor was any real foundation laid. The chief thing was that the teacher should ask questions as hard as he could, that he should never be at a loss for a question. Whether a reasonable answer could naturally follow some question, or whether the last answer had any connection with the next question and whether question and answer were leading to any definite goal; all that didnot signify. The questions were put in such a way, that either "yes" or "no" was the only possible answer. The schoolmasters helped themselves out with Müslin's Explanations of the Heidelberg Catechism which made the questions and answers very easy. Many a questioner did not know if the answer he received were the right one. Explaining the words and ideas only meant paraphrasing to the extent of replacing the nouns by the verbs derived from them, or closely connected with them. And if you came to a noun that could not possibly be converted into a verb, then you just skipped it, such words

as nature, kingdom etc. This is how we went to work: "What is consolation?" "If you console somebody." "Yes, if he is sad and you console him." "What is life?" "When some one is alive; when he is in the world and living." Then we had to make applications; here books helped us, and we often made such as we did not understand ourselves. But then we often did not understand the questions.

Great weight was laid on our explaining things by parables. Whence my teacher fished up this principle, I do not know. But he thought a great deal of examples; how irrelevant they were, mattered not at all, if there were only a parable.

Of course it was quite right that actual concrete things in their relation to each other should take the place of abstract ideas and what is dark be made clear by illustration. But that was not understood, and so illustrations and relationships were put before the child which it could understand far less than the idea itself; for instance in connection with the seventh commandment. The main thing was to use up the right amount of time over each question, without any obvious hesitation. That is certainly a great art and one which is greatly practised and esteemed the world over, to be able to chatter about a thing for half an hour without understanding anything about it. This art has gained much money and honour and has thrown dust in the eyes of many people. But to teach it to us apprentices with our stiff Swiss tongues and no vividness of imagination or store of phrases, that was a greater art still. I believe it would almost have been easier to teach us the thing itself, to enrich our minds with the actual matter, than to teach us to chatter so long about nothing."

* * *

In the same chapter of the same book we have a probably very true picture of a young catechist in the country at his work. The schoolmaster gives an account of his first Children's Service, when he has to turn to account what he has learnt.

"I had to prepare myself for the Children's Service on Sunday and learnt for the first time how one feels when one must have finished one's studies by a certain hour which cannot be put off, in dread all the time of not being ready, or of having

one's time shortened by interruptions. Cold shivers ran down my back, my forehead grew damp, and magnificent words swelled in my mouth, but would not come out. And the more I tried to hurry, the less progress I made. When you are going to stand up before your fellow-men as an orator for the first time, the greatest variety of thoughts and conceptions flit across your mind. Hopes and fears do battle with one another in your soul; at one minute you see yourself jeered at, at the next you hear yourself praised, and with the greatest difficulty you put all these unbidden guests to silence.

My opening remarks and the application I had learnt by heart, so I was not afraid of going wrong there, particularly as I purposed taking the paper on which they were written down, with me. But I was afraid of the catechising, so I read Muslin's explanations over and over again and kept repeating to myself what my old preceptor had said, that one must take no notice of wrong answers, but just pass them by, or one found oneself off the path and in the hedge. Then I was anxious lest I should not do everything in the proper order: first, hold my hat before my face, then sing, then pray, then make my opening remarks, catechise and point the moral; then pray again, sing again and pray once more. What caused me most alarm was making my first appearance in the room and taking the few steps to the tiny pulpit: Oh, I thought a hundred times a day: when you are once up there, you will get on all right.

Thump, thump went my heart against my left side, and I grew red to the ears when I saw how full the room was! Everything swam before my eyes and I stumbled rather than walked to my place. When I tried to read the psalm, an iron fist seemed to be grappling at my throat; however deep I tried to draw my breath, I could not get more than enough to fill a thimble. I could hardly read the Commandments, even with long pauses in between, and when I tried to give the note for the hymn and sing la, mi, re, first I croaked like a frog, then chirped like a sparrow and finally had to push off into deep water, before I had got proper hold of my oars. But the psalm went off all right, there were people there who could master it. I got my breath again, and with my strong, full voice could seize the bridle and dominate the singing; that lifted me into the saddle and gave me courage. It is almost incredible what a soothing, strengthening influence music has over the human heart, especially

when you can produce it with your own voice. Many a sorrow, many a wave of passion have I been able to bury in a sea of sound and harmony.

After this everything went well, I did not require my paper of notes, but I had to do everything by myself, for I did not only get no wrong answers, I did not get any at all. The children stared me in the face, and smiled and nudged each other. So I went straight on and when I had asked a question, I straightway gave the answer, with the query "is it not?" appended for a tail.

Altogether the Children's Service went off very well, and I did not get stuck, or do anything wrong, and if I had too little breath to start with, at the end I could have blown myself out to any size. Some men remained behind and praised me. They did not think I should have done it so well. For such a boy, I had acquitted myself very well, many an old schoolmaster could not do it like that. Their former one did the service very well too, only the catechising had always given him trouble."

8.

The Rise of the Sunday School in Switzerland.

For Sunday Schools in French Switzerland see:

Les écoles du Dimanche de la Suisse Romande.

Published in 1896 by the Vaudois Sunday School Committee.

* * *

To show how much trouble has been taken to provide Sunday School teachers with some sort of guide for their work, we mention some of many books:

Alfred-Eloi Lombard: De l'Ecole du Dimanche. Geneva 1907.

Gottfried Fankhauser: Die biblische Geschichte in Sonntagsschule und Religionsstunde. Basel 1905. 2nd edition.

Arnold Rüegg: Der Sonntagsschullehrer. 2nd edition. Zürich 1901.

This book contains a fairly complete index of literature.

A number of papers have the same object in view. We may mention:

Korrespondenzblatt des bernischen Sonntagsschulvereins.
Die Taube. Published by the Evangelical Society in Zürich.
Der Schweizerevangelist and
Der Sonntagsschulbote. Published by the Episcopal Methodists.
Evang. Sonntagsschulfreund, a monthly Sunday paper.

9.

Helps and Hindrances to the Extension of the Sunday School.

Of the fruitful work of the Berne Sunday School Union we read in the following report:

The number of members belonging to the various sections varies between 20 and 60. Most of these teach themselves, but we also welcome other friends who, if they do not gather the children about them themselves, yet have a warm heart for this work. In time I hope to be able to furnish accurate statistics about the number of the members and of the Sunday Schools they represent and also of the scholars. Although there is more important and satisfying work than collecting statistics, still they correct many mistaken notions about our work and the condition of the Sunday Schools in our canton.

Most of the Conferences take the following course: besides opening and closing prayers and several hymns from the children's hymn-book, Zion's Harp.)

1. Bible lesson, specially adapted for Sunday School teachers.
2. Lecture on some practical question, or specimen-lesson with children, discussion.
3. Answering of questions put forward.
4. Reports on the state of the various Sunday Schools, counsel is taken together.
5. Business: Members pay subscriptions (50 cts per annum) elections etc.

We are glad the Berne Sunday School Union is founded on the principles of the Evangelical Alliance. By far the greater number of its members belong to the State Church and the

Evangelical Society. But not fewer than eight such Conferences count among their members people belonging to other Churches, and in two of them they consist principally of Free Church members.

In every Conference there was perfect fraternal harmony.

During the nearly four years that I have been engaged in trying to extend the Sunday School work, I visited 72 Sunday Schools, on mountains and in valleys, in remote hamlets and large villages and towns. Usually I gave the lesson myself, when the spirit that generally governed the class naturally betrayed itself to a certain extent. Seldom are teachers so humble and so courageous as to teach first for a little while themselves, and then be ready to accept loving counsel from the visitor which would doubtless be of most use to the teacher. But one cannot resent that, and I am glad to serve any and all. On my expeditions I have found much to please and encourage me, and learnt to know many faithful workers of both sexes. Often after the visit to the Sunday School I had a little conference with any teachers who were present. I think those who are most grateful for such visits are our brothers and sisters who are working solitarily in remote places.

The Berne Sunday School Union—though many may hardly be aware of its existence—is working quietly to promote the welfare of the Sunday Schools in the canton Berne. It numbers now about 1200 members, of whom about 770 are active as teachers in the Sunday Schools. They are at work in 322 Sunday Schools or 390 separate classes which together contain about 22000 children. The members are divided into 19 sections, each of which holds one or two Conferences a year. The youngest section is the one at Sonceboz in the Berne Jura. (Report for April 1913).

Who hath eyes to see can ascertain from the figures quoted above that the Sunday School workers are, almost without exception, people who feel the need of Christian Fellowship. And that will probably always be the same. What other motive than love for the Saviour would induce people to undertake this tiring work which demands many sacrifices and offers no visible reward. But this one great motive will always impel us towards fellowship with those who are of like mind. Therefore let us say to all those who are again endeavouring to further the interests of the Sunday School: This work will grow and increase

in the same measure that the members of the religious communities in the place increase in numbers, and depth and living knowledge.

* * *

As the history of the Sunday School in Berne is so intimately connected with Dr. Blösch, we feel justified in inserting the following résumé of his work, taken from the "Berner Correspondenzblatt."

It was at the instigation of von Lerber, the founder of the Free Gymnasium at Berne, that Dr. Blösch took up Sunday School work, in fact he owed his whole awakening to the spiritual life principally to him. From June 18th 1855 when, as a student of twenty, together with two friends he opened a Sunday School, he taught in the Sunday School without interruption till a fortnight before his death, a space of 47 years. Near Berne he soon founded a little school of his own, but continued to work in the large one at the same time, first as a helper, later as superintendent. He was one of the six men who met on April 22nd 1860 in the hall of the Young Men's Association in the Marktgasse for the first Sunday School Conference. This Meeting may be said to have given birth to the Berne Sunday School Union of which Dr. Blösch was president till a few years ago. At the beginning of 1863 Woodruff from America appeared in Berne and recommended to the Conference, assembled in the Nydecksaal, the English Class-system. Evidently the idea appealed to the Conference, for in the winter of the same year Dr. Blösch and his friend Dändliker opened the great Sunday School in the Nydecksaal which was arranged quite in the English style. By means of dividing the children into a number of groups of ten or fifteen children, each with a monitor to keep order and hear the lessons, it was possible for one superintendent to teach a whole crowd of children in one large room. At the time of the largest attendance this Sunday School numbered about 800 children and 80 monitors. — Not that Dr. Blösch exalted the English system above every other. He regarded it as what it really is: a make-shift for large parishes, where one is obliged to collect numbers of children in large halls. He always spoke with pleasure of the small, home-like Sunday Schools, where the children

could gather round the table like one large family. For many years besides this giant Sunday School he held a little one in the country at a village called Bargen.

* * *

After Dr. Blösch probably Pastor Fr. Gerber did the most for the Sunday School in Berne. We read:

The Sunday School was specially dear to our pastor. In the April number of this paper (Berner Correspondenz-Blatt) for 1904 he has told us himself how, when he was a gay young student, Fräulein von Wurstemberger persuaded him to teach in the Sunday School at Holligen, and how good this had been for him. And his heart was always in this work. In his time almost all the seminarists taught regularly in the Sunday Schools of the vicinity. The Prayer Meeting on Saturday evening was so arranged, as to serve as preparation. The pupils had in turn to "preach the sermon," as it was called, i. e. tell a Bible story and deduct suitable lessons from it. That was always a very important event for the youth in question, his first sermon! Afterwards the critique followed, but how gently and in what a friendly spirit it was delivered! What was good was principally emphasized, and what was wanting, the pastor supplemented in the most excellent way possible. He took great interest in the course for Sunday School teachers, held in November 1904 and helped materially himself by holding two classes for Bible Study which fascinated his hearers.

He wielded the pen too, unweariedly, in the service of everything good and holy. And if he wrote mostly for adults, he did not forget the children. Dr. Blösch found in him a faithful fellow-labourer on the Children's Sunday Paper. He wrote as he spoke picturesquely, intelligibly, kindly, and what he wrote or said, took hold of you. He was always the same, and the key-note of his life was Jesus, just as almost his last words which he repeated several times were: Honour Him, love Him, praise Him!

* * *

Of Pastor Fr. Gerber's originality we may gain some idea from a passage in one of his addresses to Sunday School teachers:

Petty Officers in the Kingdom of God.

Petty officers are often rather vain of the shining stripes on their sleeves and then they suffer for it. But in the Kingdom of God it would be of great profit and blessing to many, if they would only let themselves be promoted to be petty officers and not always remain privates. I gained this promotion when I undertook my first Sunday School. I had to fight a hard battle with myself, before promising Fräulein von Wurstemberger to present myself the next Sunday before a crowd of children at Holligen; for then I was still wearing my white student's cap, and was it suitable for a corps-student to keep a little Sunday School! However, I went and it did me good. For one thing, when I stood before those little ones it was often born in upon me how little I knew of the Bible, and that was wholesome for a student who thought a good deal of himself. For another thing I was careful not to behave too irresponsibly in the streets or elsewhere, not to join other students in singing ribald songs etc. If nothing else had held me back, the thought would have sufficed: "Supposing one of your Sunday School children should see you!" For to offend a little child — I would not have liked to have that on my conscience. I say therefore: "My spiritual petty officer's stripes were a blessing to me, and I call upon you Christian people, especially the younger ones among you, to let yourselves be promoted as soon as possible!"

* * *

The following episode in the Church life of the canton Berne is well calculated to show us what difficulties the Sunday School had to contend with at the outset. One who was in the thick of it all, tells the story in the "Basler Volksboten."

The Condemned Sunday School Teacher.

The clever and original school-man and convinced Christian Hr. Theodore von Lerber in Berne who founded the Lerber School fifty years ago, superintended for many years a Sunday School containing over 100 children in his simple country-house at Sulgeneck. One of our citizens, Pastor Iselin-Bernoulli of Bâsle who was called home long ago, also superintended a Sunday School near Berne, at Bolligen, in spite of suffering from a lame foot.

The teachers in the place disliked this Sunday School. In the year 1866, the time of the bitter struggle against the Church of Rome, they lodged a complaint against him, with the request that a man who possessed no teacher's certificate from the canton Berne, might be forbidden to give any sort of instruction to children. Pastor Iselin did not let himself be led astray in the consideration whether, if young people at the schools might be taken officially to see plays at the theatre and, superintended by members of the School-board and the teachers, might amuse themselves after the spring examinations at some tavern, they might not also be collected to hear a Bible story and sing a hymn! But the Education Department was of another mind. Iselin had to appear before the Court and was fined 300 francs for transgressing the School-law; in case of non-payment, he was to be imprisoned for a corresponding number of days! Hr. von Lerber could not continue a passive spectator. He assembled all the Sunday School teachers in the town, including his own monitors, for a Conference at Sulgeneck and laid the case before them. Then he said: "In the first place we must help our friend and fellow-worker to bear his punishment." With these words he laid a large amount for him on a plate and had it handed all round. When the whole amount had been raised, he continued: "Now we must justify our friend in another way. This is my suggestion: Let each of us Sunday School teachers choose a newspaper, a Swiss or better still a cantonal paper, and mention our choice, when our names are called. Then let each of us, quite independently, write an article on this occurrence and have it printed, gratis or in return for payment, in the paper he has chosen. Such a censure, expressed 15 or 20 times in quite different styles, will not fail the mark, for there is nothing of which these gentry fight so shy as public criticism."

Lerber's suggestion was followed, and in the succeeding week all these articles appeared. There was not a single answer to them, and Pastor Iselin assembled his children as before and remained unmolested.

By rights one of two things ought to have happened: Either the condemned man ought to have been forbidden to teach at all, or the punishment ought to have been annulled and the accused acquitted. But Iselin objected to this and his wish to continue his work without opposition was fulfilled.

* * *

When the Swiss National Exhibition was held in Geneva in 1896, the Sunday School still had to fight for recognition by the officials and districts, a result of this struggle for fair treatment was the pamphlet mentioned above, Les écoles du Dimanche de la Suisse romande, which the Lausanne Sunday School Committee caused to be written for the Exhibition. We quote a passage from it. (P. 27).

Les fruits de l'école du dimanche.

Nous reconnaissons sans peine que nos écoles du dimanche ont encore à réaliser beaucoup de progrès et que souvent les fautes des élèves ou l'insuffisance des moniteurs ont fait tort au système. Malgré cela nous ne craignons pas de l'affirmer hautement, elles rendent de précieux services, et elles en rendront toujours davantage si ceux qui les dirigent restent fidèles à leur principe et à leur but; car l'instrument vaut toujours en raison de celui qui l'emploie. Nos expériences dans ce domaine, corroborées par celles d'éducateurs, de pasteurs et même de magistrats romands, nous mettent à l'aise pour parler d'elles en patriote et en chrétien. A Dieu seul toute gloire!

Les fruits des écoles du dimanche, garants de leur utilité, sont recueillis les uns directement par les élèves, les moniteurs et les pasteurs; les autres indirectement par la famille, l'Eglise et la patrie.

* * *

One of the most flourishing Sunday Schools in Zürich betweeen 1870 and 1890 was the one at St. Anna's under the guidance of Herr J. Reiner and the merchant A. von Schulthess-Rechberg. As long as the foundress of the Chapel, Miss Matilda Escher, was living, no Christmas tree might be set alight, though of course Christmas was celebrated with the children. On the other hand each child received on Easter-day two eggs. The missionary spirit was carefully cultivated in the children and with their contributions the Communion vessels were provided for a Mission church in Africa.

* * *

As a testimony to the growth of the German Swiss Sunday Schools between 1880 and 1890, we quote a passage from the report of the Visitation in Zürich from 1884 to 1887.

"We rejoice sincerely that the incitement given by the Church Council some years ago to the clergy and their wardens to aim at establishing more Sunday Schools and furthering those already existing, has met with so much sympathy and success. If the last report could make mention of them in 14 parishes (evidently there must have been many more, only the parochial reports forgot them), there are now about 114, divided over more than 70 parishes, since some of the larger parishes have from 2 to 5 within their borders. It is true that here and there people are prejudiced against these schools, or say that the necessary lay help is wanting. But in other places they are specially popular, and where that is not yet the case, it may still become so. We cannot force things and if we could, it would not be wise, but we can plant and water and then leave it humbly to God to give the increase. Very encouraging and worthy of serving as examples are the accounts of the two Sunday Schools in Neumünster: one is superintended by a layman, but he and his teachers attend the preparatory classes held by the clergy. It numbers from 150 to 200 children. The other is directly superintended by Pastor Ritter and contains about 1300 children who are instructed by about 100 teachers of both sexes for an hour every Sunday in Bible history. The teaching staff includes people of all ages and the most varying occupations, from students and merchants to artisans and seamstresses, from mere youths to white-haired men. The superintendent prepares them himself one evening every week, and exhorts them to go carefully over their lesson. We may remark that the Parish takes a sympathetic interest in the Sunday School and that the latter has taken such firm root as to justify the most sanguine hopes for the future. Being an absolutely voluntary institution and not too much being expected of the children, the day-school does not object to it and it forms a bond between parents and Church, the beneficent effects of which will not be lacking in the future."

And how the institution grew, may be seen in a passage from the report 20 years later (1898—1905).

"One of the most flourishing branches of the tree of our Church life is the Sunday School. It enjoys everywhere great popularity and active sympathy. There are scarcely any parishes without something of the kind. The Church Sunday School is either taught by the clergyman (small Children's Service) or by teachers under his supervision (class-system). This latter method

offers several advantages: it makes it possible to give the instruction in different parts of the parish at the same time which is valuable in very scattered places, it causes members of the congregation, the teachers, to take an active part in Church work which is a blessing both to themselves and the parish, it forms a bond between the parents and the clergyman without directly burdening the latter with more work; and from the teachers the clergyman often learns more than from the wardens of the religious requirements of certain members of the parish, so that they can give him valuable directions for his cure of souls. The disadvantage that the teachers usually lack a knowledge of pedagogics, can be minimised by the clergyman giving them steady preparatory instruction. — The Children's Service on the other hand fits better into a methodical system of religious instruction, ending with confirmation. On the whole however probably the advantages of the class-system with separate teachers outweigh those of the other. In some parishes where the attempt was made to introduce the class-system, a suitable teaching staff was lacking; it should be feasible to form one from the confirmees. The culminating point in the life of the Sunday School is the treat at Christmas which generally forms a sort of family festival for the whole parish. The children belonging to the first 6 classes of the day-school, form the main body of the Sunday School, to whom are added some younger children who are taught in separate classes.

"The attendance at the Sunday School is not always and everywhere equally regular, just as the parents' motives for sending their children are not always religious ones. In some cases the wish for a quiet hour on Sundays seems more pressing than the desire of bringing the little ones to the Saviour. Not without justice it has been said that the Sunday Schools relieve the parents of a duty of which they should not wish to be relieved; but it will be better not to let the children suffer for the remissness of their parents. Where the parents or the school have not given any or only insufficient preparation for the legally prescribed religious instruction in the church, the Sunday School has an important task to perform. Whether it is always equal to its task, is doubted by some. One of two judgments pronounced in large town parishes runs: "The influence of the Sunday School is apparent," the other wishes to do justice to the good intentions of this "institution," but truth compels the speaker to mention

the "often startling ignorance" of the young people, even of former Sunday School scholars, in Bible matters. We may be allowed to remark that similar observations have sometimes been made regarding pupils in the higher grades of instruction provided by the Church. This however is not a comforting reflection. Fortunately many church-wardens take an active interest in the Sunday School."

* * *

To this official document from German Switzerland we will oppose one from Vaud. We see from the latter that there the Sunday School is recognized as a constituent part of the parish organisation. The Règlement ecclésiastique of the 3rd of November 1909 decides:

Art. 251. – L'instruction religieuse comprend:

a) l'Ecole du Dimanche;
b) le Culte pour la Jeunesse;
c) le Catéchisme.

Art. 252. – L'Ecole du Dimanche est organisée dans chaque paroisse selon les circonstances locales; elle est destinée aux enfants au-dessous de 12 ans.

Le pasteur s'y intéresse dans la mesure où ses fonctions le lui permettent; les membres du Conseil de paroisse y vouent leur sollicitude.

Art. 255. – Avec l'autorisation du bureau du Conseil d'Arrondissement, le culte pour la jeunesse et les Ecoles du Dimanche peuvent être fusionnés.

Après avoir suscité une certaine opposition, il y a une quarantaine d'années, à leur débuts, les Ecoles du Dimanche sont maintenant entrées dans les moeurs et sont très populaires.

10.

Present Condition of the Sunday School in Switzerland and a Glance into the Future.

Statistics.

It is a consequence of the voluntary nature of the institution that it is almost an impossibility to obtain accurate and thoroughly reliable statistics of the Sunday Schools. The most accurate and exemplary are those of the Methodists who however maintain a special secretary for the purpose. Next to them comes the Evangelical Association which gave the author data without gaps. Naturally the strength of the inner life and the enduring blessing cannot be expressed in figures. Nevertheless to the attentive observer it would seem that the religious life of a community is in direct proportion to the prosperity of its Sunday School. We will limit ourselves to mentioning a few, and then often only approximate numbers.

A. Evangelical State Church.

	Number of schools	Number of teachers and superintendents	Number of scholars
Zürich	250	1230	29,000
Berne	500	700*	22,000*
Glarus	7	20*	830
Bâsle ville	18	300	6,000
Bâsle pays	29	75	2,085
Schaffhausen	35 (?)	80*	2,500
Appenzell A.-Rh.	20	30*	1,500
St. Gall	72	140*	3,700
Grisons	14	?	?
Aargau	79	105	7,330
Thurgau	31	?	2,750
Vaud	463	1840	20,000
Neuchâtel	110	?	9,500
Geneva[1])	41	630	6,500

Our totals can only be approximate, on account of the incompleteness of the data.

Schools	about	1,700
Teachers	„	5,300
Scholars	„	112,000

[1]) In Geneva the Church is now disestablished.

B. The Free Churches.

	Number of schools	Number of teachers and superintendents	Number of scholars
Episcopal Methodist Church	261	1390	23,019
Evangelical Association . .	172	712	16,645
Baptist Church	19	69	928
Free Evangelical Association (Crishona)	28	128	2,296
Moravian Church	10	14	660
Plymouth Brethren . . .	40	80*	1,600*

In regard to this list we must remark that the Moravians may be said to form a Free Church in a certain sense, but that they have in no way separated themselves from the State Church. Their Sunday Schools might therefore equally well be included with those of the State Church.

The totals for the Free Churches are as follows:

Schools	530
Teachers	2,393
Scholars	45,148

Totals for the whole of Switzerland:

2,250 Schools,
7,693 Teachers and Superintendents,
158,000 Scholars.

The figures to which an asterisk* is attached appear for some reason to require correcting or verifying. It must also be remarked that from some communities like the Irvingites and the Salvation Army we have no statistics. If we estimate their Sunday Scholars approximately at 2—3000, we shall reach totals of nearly 2500 Schools, 8000 Teachers and over 160,000 Sunday Scholars. The number of children who attend the Children's Services is probably about 100,000.

* * *

The Swiss Army numbers about as many fighting men as we do Sunday Scholars. The battles of the future will have to be fought by these our children on battle-fields which may not

be bloody ones, but will not require less courage or strength of soul. Let it be our care to provide them with armour and weapons for the warfare, weapons from above. It is our God alone who can give them the victory.

* * *

About 25 years ago the well-known pastor in Zürich Edmund Fröhlich said to the author: "Our Sunday School work is still in its swaddling clothes."

I did not understand the remark at the time, now I see that our endeavours on behalf of the Sunday School may contain germs, undeveloped as yet, but which, when they begin to sprout, may bring untold blessing to the whole Evangelical Church. May the World's Congress in Zürich stimulate the Sunday School's growth all over the World, and that not only outwardly, but inwardly.

DIs sind die Zehen gebott: wie sy Gott von wort zů wort Moysi vff dem berg Synai anggeben/ vnd mit sinem finger in zwo steinine taflen geschriben hat.

Die Erste Tafel haltet in drü gebott/ die Gottes Ere fürnemlich betreffend.

Die Ander Tafel siben gebott inhaltende/ welche die liebe des nächsten betreffend.

I

ICh bin Gott din HERR der dich vssz Egypten/ vssz dem dienstthuß gefüert hab. Du solt nit frömde oder andre Götter vor mir haben. Du solt dir kein gegraben noch geschnitzt bild machen: Ja gar kein bildnus noch glichnus/ weder deren dingen die in himlen da oben/ noch deren die vnden vff erden/ noch deren die in wasseren sind vnder der erden. Du solt dich vor inen nitt bucken/ inen nitt dienen: sy weder eeren noch anbätten. Dañ ich bin der HERR din Gott: ein starcker yferer/ heimsüchende die boßheit vnnd mißthat der vätteren/ an den kindē biß in das dritt vnd vierd geschlecht/ aller deren die mich hassend: barmhertzigkeit aber vnnd fründschafft bewysende in die tusige/ denen die mich liebend/ vnd mine gebott haltend.

Exod. 20. Deut. 10.

II

Du solt den namen des HERREN dines Gotts nit on nütz/ yrel/ oder üppiglich nemen: Dann der HERR wirdt den nit vngestrafft halten der sinen namen on nutz nimpt.

III

HAlt in hohen eeren din vatter vnnd din mütter/ vff das du lang läbist in dem land das dir der HERR geben wirdt.

V

Du solt nit töden.

VI

Du solt nit Ebrechen.

VII

Du solt nit stälen.

VIII

Du solt nit valsche zügnus geben wider

Sechs tag wirst du wercken vnnd schaffen alle dine werck: vnnd am sibenden tag ist der Sabath dem HERREN dinem Gott. Kein werck solt du thün: ja du/ vnd dine sün/ vnd dine töchtren/ dine knecht/ dine mägd/ din vech der frömdling der by dir wonet innerthalb dinen thoren. Dann sechs tag hatt der HERR gemacht himmel vnnd erden: das meer vnnd alles was in inen ist: vnnd an dem sibenden tag hatt er gerüwet. Deßhalb hat der HERR den Sabath gesegnet vnnd geheyliget.

Du solt nit begären das huß dines nächsten

X

Du solt nit begären dines nächsten Ewyb/ weder sines knechts/ noch siner magd/ weder sines ochßen/ noch sines Esels: ja alles das so din nächster hatt/ solt du nit begären

Deute. 6. Leuit. 19. Mat. 22. Rom. 13.

DV solt den HERREN dinen Gott liebhaben vßz gantzen dinem hertzen/ von gantzer diner seel/ vnnd von aller diner krafft vnd vermögen. Diß ist das fürnämest vnd grössest gebott. Das ander aber dem glych: Du solt liebhaben dinen nächsten als dich selber. In denen z weyen gebotten hangt das gantz gesatz vñ propheten. Erfüllung vnd haltung des gsatztes/ ist die liebe. Galat. v. Dann das gantz gsatz wirt in einem wort erfüllt/ nämlich in dem: Hab lieb dinen nächsten als dich selber. End des gesatztes ist/ Liebe vßz reinem hertzen/ vnd güter gewüssen/ vnd warem vngeglychßnetem glouben. 1. Timoth. 1.

Das Vatter vnser.

Matth. 6.

VAtter vnser/ der du bist in den himlen. Geheyliget wärd din nam. Zů kum din Rych. Din will der geschäch vff erden als im himel Vnser täglich brot gib vns hütt. Vergib vns vnser schuld/ als vnd wir vergebend vnseren schuldneren. Nit ynfüer vns in versüchnus Sunder erlöß vns von übel. Amen.

Das aue Maria.

DEgrüsset syest du Maria voller gnaden/ der Herr ist mit dir/ du bist hochgelopt in den wyben/ vnd hochgelopt ist die frucht dines lybs Jesus Christus.

Der Gloub.

ICh gloub in Gott vatter allmechtigen/ einen schöpfer des himels vnd der erden. Vnd in Jesum Christum sinen einigen sun vnseren Herren. Der empfangen ist von dem heyligen geyst. Geboren vßz Maria der jüngfrowen. Der gelitten hat vnder Pontio Pilato: gecrützget/ gestorben/ vnd begraben. Abgevaren zů der Hell. Am dritten tag vferstanden von den todten. Vfgevaren zů den himlen: da er sitzt zů der gerechten Gottes des allmechtigen vatters. Dannen er künfftig ist zeurteilen läbende vnd todten. Ich gloub in den heiligen geyst. Die heylige allgemeine kilch gemeinsame der heiligen. Ablaß der sünd. Vferstentnus des fleischs. Vnd ewige läben.

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